THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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THE PRESENTATION OF CHRIST IN THE TEMPLE.

"Blessed are the pure in heart, for they shall see God."
St. Matthew v. 8.

Blessed are the pure in heart,
For they shall see our God,
The secret of the Lord is theirs,
Their soul is Christ's abode.

Might mortal thought presume
To guess an angel's lay,
Such are the notes that echo through
The courts of heaven to-day.

Such the triumphal hymns,
On Sion's Prince that wait,
In high procession passing on
Toward His temple gate.

Give ear ye kings—bow down
Ye judges of the earth—
This, this is He; your Priest by grace,
Your God and King by birth.

No pomp of earthly guards
Attends with sword and spear,
And all-defying, dauntless look,
Their monarch's way to clear:

Yet are there more with him
Than all that are with you—
The armies of the highest heaven,
All righteous, good, and true.

But who is he, by years
Bow'd, but erect in heart,
Whose prayers are struggling with his tears?
"Lord, let me now depart.

"Now hath thy servant seen
Thy saving health, O Lord:
'T is time that I depart in peace,
According to thy word."

Yet swells the pomp!—One more
Comes forth to bless her God:
Full fourscore years, meek widow, she
Her heaven-ward way hath trod.

She, who to earthly joys
So long had given farewell,
Now sees, unlook'd for, heaven on earth,
Christ in his Israel.

Wide open from that hour
The temple gates are set;
And still the saints, rejoicing, there
The holy child have met.

Now count his train to-day,
And who may meet him, learn:
Him, child-like sires, meek maidens, find
Where pride can nought discern.

Still to the lowly soul
He doth himself impart,
And for his cradle and his throne,
Chooseth THE PURE IN HEART.

Keble's *Christian Year.*

EDUCATION.

From the Banner of the Church.

CHOICE OF A PROFESSION.

To the ordinary understanding, the question presented by the choice of a profession, is not properly a subject of education. And the reason is, because the formation of *character*,—the establishment of *principles*,—is not commonly considered as the great object of youthful culture. The circle of knowledge to which the task of education is usually confined, is purely intellectual. Languages, Mathematics, Rhetoric, Philosophy, Government, Metaphysics, are poured into the mind with assiduous care; but the science of *motives*, the knowledge of *the affections*, the rule of the *divine government*, and the ultimate design which is to consecrate the labor of the schools, and guide the toil of acquisition to its highest aim,—all this is left out of the account, as if it belonged to a totally distinct sphere of duty. Hence we so often behold men whose education has rendered them neither prosperous nor useful. Hence we sometimes see the rarest collegiate attainments become the mere shadow of a name, unable to acquire for their possessor either the respect of the community, or the approbation of his own conscience. Should not the current maxim, then, that "knowledge is power," be taken with some grains of allowance? Is it not a safer position, that knowledge is an instrument, and nothing more? It may do good, it may produce evil; it may command reverence, or provoke contempt, just as it is used. It depends, therefore, for all its beneficial efficacy, on the principle which directs it; and if so—surely no system of *Christian* education should be deemed complete, which does not point out the proper principle of this direction. The more effective knowledge may be, as an instrument of human power, the more essential it becomes, to guide its application.

Now in order to form the minds of our children to scriptural habits of thinking on this subject; the question should often be put to them,—What they should like to be? And the answers will frequently display very interesting proofs of the influence exerted on the whole of life, by slight and casual circumstances. Of these, the most common will be found to consist in the fact, that some favorite companion, or some attached relative, is of such and such a calling, or speaks highly in its praise; and therefore, the child, or the youth, contracts a fondness for a particular occupation, without knowing any thing about it; and so grows up with a particular bias of inclination, and in due time, is judged to have a special taste, or talent, or perhaps genius, for his favorite choice, and enters upon it accordingly; when, as experience proves, some other track might often have held forth a far happier and wiser destination.

The benefit of presenting such a question to the minds of our children, betimes, and frequently, is twofold. For the Christian father either desires to choose a profession for his son, or he wishes him to make his own impartial selection at the proper time. In the first case, we have an undoubted right to secure the predilection of our child for the occupation intended for him; in preference, at least, to having his youthful inclinations prejudiced by others, who can neither be expected to share a parent's solicitude, nor use the same anxious watchfulness against error. In the second case, it will often be found difficult to keep our children unprejudiced and free, without frequent discussions of the subject, for the very purpose of showing them the importance of being on their guard against mistaken impressions; so that however we may desire to shun the responsibility of directing them, the choice of a profession should be a favorite theme of conversation, if only to assist them in forming a fair comparison for themselves when the period for decision draws nigh.

But whether we think that we are the best judges of the choice, or intend to put the responsibility of the matter altogether upon the inclinations of our children, it seems equally clear, that they should be taught to bring the question to the standard of religious principle. And here two inquiries present themselves, on which the whole result should turn: 1st, For what calling are they likely to be best calculated? 2dly, In what occupation can they do most good? The first of these questions directs them to examine how the providence of God has constituted them. The other directs them to consider that for the mode in which they use their faculties, their talents, and their time, they are strictly accountable to the gracious Giver of every blessing. Since this is the maxim of the Bible; "Ye are not your own, but ye are bought with a price; wherefore, glorify God in your bodies and in your spirits, which are his."

Now, although it sometimes happens, that our children exhibit positive defects in the average capacities of our race, which absolutely forbid certain professions, yet this is an occurrence so rare, as not to vary the general rule. There is, in the vast majority of instances, talent enough for respectability and usefulness in any line of life, provided a proper education and persevering industry be not wanting. Nor is it difficult, in most cases, to form a pretty accurate prognostic on this point, at an age quite early enough for the purpose in view. If then it should seem evident, to the watchful observation of Christian parents, that the Lord has constituted their child with intellect sufficient for reasonable success in any profession—the next inquiry would be, how may he be most useful—how may he best follow the steps of his Redeemer, how may he render the best account of his stewardship—and not only secure his own happiness, but produce the most salutary effect on his generation?

In our age of the world, a Christian heart finds but little difficulty in answering these questions. The profession of the ministry,—and next to this, the profession of a Christian instructer of youth,—undoubtedly present the fullest opportunities for doing good, to the highest interests of men. Society is well supplied with every other calling. There is no lack of physicians, lawyers, merchants, manufacturers, soldiers, sailors, husbandmen,—and as to politicians, every man is ready to govern, to advise, or to reform. Nay, the very superfluities—the luxuries—the idlest amusements of mankind—have enough, and more than enough, ready to cater for them. But there is a dearth of spiritual truth in a thousand places of our earth—there is an awful paralysis of its proper influence in almost all—which loudly calls on every Christian heart to bring into the Saviour's treasury, its share of contribution,—to give its offspring joyfully to the service of the Most High—to come up with all that it can muster, of education, talent, energy, and zeal, to the help of the Lord against the mighty.

But it may be objected that all educated men cannot be ministers of the Gospel, nor teachers of youth, nor is it desirable that they should be. Alas! Where is the danger of excess? Who dreams of such an impossibility? Does it follow, however, from this, that if every Christian father in the land, should do his utmost, to qualify his sons for such a work, there would not be left enough for every other station in society. For after all, far be it from the writer to put such an office within human control, or make it dependent upon human designation. It is God alone who can qualify his messengers; it is God alone who can select them; and we should be amongst the last to meddle in so sacred a concern, any further than the humble using of the means and motives of Scripture, in reliance on Him who blesses the faithful efforts, and answers the earnest prayers of his people.

For our own part, therefore, we are decidedly opposed to making an *absolute choice* of any profession for our children. Still less would we dare to make an absolute choice of the *ministerial office*, the proper gifts and the true desire for which, can only be the work of the Holy Spirit. But we would, nevertheless, decidedly advocate the duty of praying for our children, that the Lord might order their lot in life in such wise as he shall see best calculated for their eternal interest, and the welfare of his Church and people. We would decidedly advocate the duty of dedicating them wholly and unreservedly to God, as soldiers of the Cross, according to the plain tenor of their baptismal covenant, and would teach them to make the same dedication, and offer the same supplication for themselves. We would distinctly and frequently talk with them, of the various occupations of life, and, while we fully admitted, that they might be good Christians and useful men, in all the creditable professions of our world, yet would we say to them, that in none were laborers so much wanting, and in none could the same measure of learning, talent, and time, be so well bestowed, as in the ministry of the Gospel. We would talk to them of the comparative hardships and trials to which the ministry may sometimes be exposed in this life; but we would contrast with these, their condition in the day of judgment, when they who turn many to righteousness, shall shine as the stars for ever; while the poor possessor of earth's proudest honors, shall feel how much the salvation of one soul transcends a universe of riches. We would tell them that so far as our hopes and wishes were concerned, we would rather behold them engaged as the poorest missionary of the Cross, than see them wearing the earthly diadem of an imperial throne. And with all this, we would warn them of the danger of thrusting themselves into such an office, without the qualifications of the Gospel, and the call of God. We would dwell upon the necessity of holiness, for all who would see his face in glory, and the double necessity of sanctification for those who are to be guides to their fellow sinners. And we would tell them to submit their desires to the Lord in earnest *daily* prayer, that *if it seemed good in his sight*, he would graciously give them the qualifications of heart and mind, and show them what they ought to do, for his service,—that he would guard them from mistake and self-deception, and place them either in that or in any other station, which he in his infinite wisdom and goodness, should see best for the promotion of his will, in time, and through eternity. In taking this course, we should feel confident that we might look for the divine blessing; and if, when the time arrived for deciding on the question, our children and ourselves should err in judgment, after years of watchfulness and prayer on the very point,—what security can be given for safety? Or by what process shall the salvation of our offspring and the prosperity of the Church, be more fully secured?

FEMALE PIETY.

Religion, doubtless, upon the great scale of national utility and moral obligation, is equally attainable and equally salutary to men and women. The latter, however, from the tranquillity, it may be, of their situations, and from the exquisiteness of their feelings, are more susceptible during their youth of pious impressions, than the roving and gay dispositions of boys. A writer, whose elegant attainments and splendid diction give too much popularity, even to his errors, has, I know, indulged himself in many petulant and contemptuous scoffs at the weakness of female superstition. To those scoffs I oppose the general opinion, not merely of the wise and good, but of every person who is not singular in sentiment as well as habit, and corrupt in principle as well as practice. Religion is thought to plant such securities around the innocence of females, and to shed such a lustre upon their virtues, that the avowed and open contempt of it in a woman is shocking to our sensibilities as well as to our reason. There is, on the other hand, a lovely and captivating grace in female piety, which men of the most exalted understanding are not ashamed to admire, and which the philosophical scorner is unable to attain.—*Parr.*

THE TIMES.

"Peccat et hæc, peccat: vitio tamen utitur."

We know no other head under which the mushroom sects described in the following articles would be so appropriately arranged. They must, therefore, take their place in our columns as samples of the preposterous growth of "the times." Fungus-like, they have originated in corruption—the extremes of human self-sufficiency and credulity. Fungus-like, they have attracted notice by the marvellous rapidity of their expansion, and by the strange extravagance of their forms. Fungus-like, they contain within themselves the causes of speedy dissolution, and will shortly mingle with the putrefaction whence they sprang—to be known only to the laborious explorers of the by-paths of history. But it is interesting and instructive to study the origin and habits of these cryptogamous genera of human opinion, that we may know the powers of our so much boasted reason, and learn to tremble when under its unaided guidance.

THE SECT OF ST. SIMON

is a native of France—the country which, in the intellectual world, may fairly claim the distinction once ascribed to Africa, with relation to the productions of nature, of being 'the mother-soil of monsters.' It is hardly yet of two years' growth; but is attracting the world's attention, by the facility with which it has extended its conquests over minds already prepared by insincere profession and skeptical hypocrisy for any thing new and strange, under the mask of philosophical religion. The following account is slightly abridged from a late letter of an European correspondent of the New-York Observer.

Properly speaking, St. Simonism *is not a religion*; it is a theory of philosophy and political economy, to which some religious terms have been attached. You may find any thing rather than religion in it, for the St. Simonians do not teach even the existence of a God *separate from matter*, nor the *positive* immortality of the soul. St. Simonism is in truth simply a system of *materialism*, and not a religious system. Among the St. Simonians themselves, there is a small party who maintain that St. Simon, their leader, wished to establish a school of philosophy, and not a religious sect. * * * *

The *Count de* St. Simon belonged to one of the most distinguished families of the French nobility. He was grand nephew of the celebrated Duke de St. Simon, who wrote the well-known memoirs of the Court of Louis XIV.; and he descended from the Counts of Vermandois, who profess to trace their origin even to Charlemagne. He was born in 1760, and seems from his earliest years to have had remarkable presentiments, for at the age of seventeen, he directed that he should be waked every morning with the words: "*Rise, Count; you have great things to do.*" At this period he entered the military service, and in 1778 went to the United States, where he served several campaigns under the command of the illustrious Washington. During his residence in America he occupied himself much more with political science than with military operations. He studied the manners, laws, and character of the Americans: he meditated on the great events of which he was witness, and endeavored to anticipate their results. "I foresaw," says he, "that the American revolution would be the commencement of a new political era; that it would be an important step in general civilization; and that in a little time it would produce great changes in the social order of Europe." Thus it was the American war which developed the first philosophical and political reflections of St. Simon, and the citizens of the United States, without doubt, first suggested the St. Simonian religion.

Hardly had he returned to Europe, when St. Simon was witness of the imposing and terrible scenes of the French revolution. This grand spectacle could not fail to make upon him a deep impression, and he reflected on the wants of the new society which was to be established upon the ruins of the ancient privileges and the feudal hierarchy. He saw clearly that it was impossible to give France repose, and order, and liberty, if she had not principles superior to those of interest and passion. Unhappily he was ignorant of real Christianity; he was acquainted only with the Catholic religion, which was falling to ruins; and this first error led him to seek for some new method of rendering secure the foundations of society. Had he been instructed in the pure doctrines of the Word of God, he would have there found, probably, all which he desired in order to regenerate his country; but ignorance in respect to the true religion of Christ, caused him to fall into his philosophical mistakes. And what is remarkable, his disciples are still blinded by the same error; they confound the Gospel with the Catholic religion, and hence they do not regard it as sufficient for restoring to France the good order and repose which she needs.

Being in want of the pecuniary means indispensable to commence his work of reform, St. Simon engaged in large commercial speculations. He was successful, and amassed a great fortune.—Hence he was wont to say that *nothing is easier than to make money.* With this fortune he was desirous of founding a school of science, and a grand establishment of industry; such as that which has been lately founded by *Mr. Robert Owen.* There are many resemblances between these two characters. Both have thought that Christianity was no longer sufficient for the present state of society; both have sought to change the laws which regulate property, and to organize under new forms, political government and family relations. But Robert Owen has gone far beyond St. Simon, in his attacks upon all religious doctrines; and the disciples of St. Simon, while they agree in many points with the disciples of the founder of *New Lanark*, reproach the latter with not believing in any religious system.

Having spent seven years, from 1790 to 1797, in commercial speculations, St. Simon turned his attention to the study of the sciences. He formed friendships with the most celebrated professors of the polytechnic school, and the school of medicine; he opened to them his house, his purse, and his table; and in entertaining his numerous company, he soon expended the greater part of his fortune. He afterward travelled in different countries of Europe—in Germany, in England, and in Switzerland,—to acquaint himself with the progress of science in the learned world. But he did not find, he says, *any new idea*, and he saw that *general science*, as he terms it, was still every where *in its infancy.* He returned to his country, and for several years he drew around him men of learning, and also artists,—painters, poets, and dramatic actors. Having studied the sciences, he wished also to acquire a knowledge of the fine arts, and in doing this, he spent the last remains of his fortune. Thus, with all his errors, St. Simon showed that disinterestedness which belongs only to superior minds, being willing to sacrifice his fortune and all his private interests, for the purpose of realizing his great idea—a new system of social organization.

During the bloody wars of Napoleon, St. Simon published some writings in the department of political science. In them he showed the state of anarchy which prevailed in Europe, since the chief tie which connected the different states composing it, *the Catholic religion*, was weakened. He also examined the progress of civilization during the 18th century. But the voice of this obscure philosopher was not heard. France was too much deafened with the noise of arms. She had not time to study new theories; and when the family of the Bourbons returned in 1814, St. Simon was wholly unknown to the majority of the French.

From the period of 1814, St. Simon published pamphlets and journals, mostly addressed to the *industrious classes.* He wished to establish *industry* upon a new basis, and to give it a higher importance in society. His writings produced but little impression in France. Men did not readily comprehend his system, and cared little about studying it. During this time, St. Simon, whose elder brother was a member of the Chamber of Peers, lived in extreme poverty, and in a state of almost utter destitution. Hear his own recital of his wretchedness: "For fifteen days," he says, "I ate bread and drank water; I worked without fire, and even sold my clothes to defray the expense of publishing my works. But I make this avowal of my poverty without blushing, and ask the necessary aid to enable me to prosecute my undertaking." Among his relatives and in the saloons of Paris, St. Simon was indefatigable in soliciting pecuniary and other assistance, and was regarded as a gentleman-beggar—a man determined to live at the expense of others.

One day, the state of extreme indigence and wretchedness to which he was reduced plunged him into despair, and he resolved to put an end to his life. Happily, however, the pistol with which he designed to effect his purpose, missed fire, and he thus escaped perishing as a wretched suicide. After this fit of despair he resumed his courage, and sought a location for the new society which he wished to establish. In 1827 he published a book entitled *New Christianity*, filled with errors concerning the Gospel. On the 19th of May, of the same year, he died.

At the time of his death, St. Simon had but one solitary disciple—there was only one man who understood his doctrines and adopted his opinions. It is this disciple who is the real founder of the St. Simonian sect, and who has made known and propagated the views of him whom he regarded as a new Messiah. And it is a remarkable fact, that this solitary disciple, this primitive apostle, is no longer at the head of the sect. He is assigned to the second or third rank only, by new comers who have more address or perhaps more talents than himself.

In his private life, St. Simon was an agreeable man, of simple manners, and of easy access. He spoke freely of his projects, was fond of the company of the young, whom he was accustomed to call *the men of the future*; was very industrious, and manifested a strong desire to benefit mankind by the accomplishment of his projects.

Two years after his death, his disciples published a journal, entitled *le Producteur*, to explain the principles of St. Simonism. It contained also scientific articles, and discussed with ability questions relating to industry. This journal met with no success. Superficial readers would not take the pains to study it, and the well informed found in it only vague and crude theories. It was soon discontinued. But the disciples of St. Simon were not discouraged. They formed societies, in which their opinions were unfolded and examined. The number of followers increased, and they had thus new resources to undertake publications. In 1829, a new journal, called *l'Organisateur* appeared for the propagation of St. Simonism; and it is since that time that the public attention has begun to be fixed upon this sect. The St. Simonians met with obstacles in their efforts at proselytism under the government of Charles X., one of their fundamental principles being opposed to every thing *hereditary*, and consequently to the doctrine of *royal legitimacy.* But since the revolution of 1830, the St. Simonians have been able to speak openly; they have held public meetings, they have even sent missionaries into the provinces; and by all these means they have made themselves known from one extremity of France to the other.

What is very curious in the history of the St. Simonians is, that they were at first merely *philosophers*, and not at all the founders of a religion. They spoke of science and industry, but not of religious doctrines. All at once, however, it seemed to occur to them to teach a religion. Then their *school* became a *Church*, and their *association* a *sect.* It is evident that with them religion was not originally the *end* of their instruction, but has been employed by them as the *means* of collecting a greater number of hearers. * * * * *

The following principles serve for the foundation of this new sect:

1st. *All privileges of birth,* WITHOUT EXCEPTION, *shall be abolished;* and the St. Simonians understand by *privileges of birth*, not only titles of nobility and dignities, but also of property and goods, insomuch that they would not have children *inherit* the fortune of their parents. At the death of every citizen they would have his goods returned to the State, which shall distribute them as shall be judged suitable, so that the son of a very rich man can become very poor, and *vice versa.*

2dly. *To every one according to his capacity, and to every capacity according to its work;* that is to say, that office and rank in the different trades and occupations of life, shall be conferred upon every citizen according as he shall be judged capable of filling or sustaining them with advantage to the public, and that no one shall have property except so far as he is able and willing to work. Political society shall be like a great manufactory, in which there is a *division of labor* established, and every individual shall be placed in the situation which he is most capable of filling. The son of a high priest may thus become a drawer of water, if he has no capacity; and the son of a drawer of water may become high priest if he has sufficient capacity. If any one will not work, he shall have nothing; if he works, he shall receive what he earns. This theory looks well on paper, but men of sense will see at once the insurmountable obstacles which attend it in practice.

3dly. *All institutions should have for their aim the melioration, moral, intellectual, and physical, of the more numerous and poorer classes.* By this principle of St. Simonism it is understood that all the laws, all institutions for instruction or discipline, ought to concur to improve the manners and promote the intelligence and welfare of the people. To understand this it is necessary to know that, according to the St. Simonians, there are three principles in the nature of man; viz. the principles of *love*, of *intelligence*, and of *action.* Love, as St. Simon describes it, is what is commonly called *philanthropy*, or a desire to benefit mankind; intelligence is an aptitude for learning; and action is physical force. These three faculties constitute the whole man; but as they are not developed alike in all, and as one or the other predominates, it follows, according to the St. Simonian theory, that in every assembly of men there are three classes: first, those in whom love reigns; these are *priests, poets, men in public life*—and he among them who has most love should be *high priest*, or president of the political society: 2dly, those in whom *intelligence* predominates; these are the learned, mathematicians, physicians, artists; they form the second class in the state, and it belongs to them to invent and propagate useful truths: 3dly, those in whom action predominates; these are, agriculturists, manufacturers, mechanics, merchants, laborers. These are the three classes, or rather the three castes, of the St. Simonians. It should be added that the St. Simonians regard *woman as perfectly equal to man*, and as fit to fill all offices, religious, political, and civil. So that there should be women *high priestesses*, as well as men *high priests.*

Probably all of our readers have heard more or less of the monstrous folly of

THE MORMONITES.

The rise and progress of this delusion in our country, among our neighbors and intimates, as it were, is a melancholy proof of the extent in which the grossest ignorance may lie hid under the mask of superficial knowledge. The general diffusion of the advantages of education and literature among us, is a theme of daily exultation: and yet their influence has been insufficient to prevent the success, in no inconsiderable degree, of a vile imposture, propagated by means apparently too insignificant to merit more than a passing glance of contempt. How plain is the lesson taught by such events—that vain man, the moment he leaves the moorings of a 'reasonable and holy hope,' based on God's revealed will, is at the mercy of the billows of a shoreless ocean, liable to be tossed about by every wind of doctrine which the heated enthusiast, or the artful knave, may propagate for his delusion!

We have not been led to choose the following article by any admiration of its style; but are willing to pass over its defects in that respect, in consideration of the apparent honesty of its narration, and the fulness with which it recounts particulars that we do not remember to have seen stated elsewhere. It is by a correspondent of the Salem Gazette, written under date of

"*Marietta, (Ohio,) Nov.* 16, 1831.

"You are sensible how celebrated has become western New-York, and the adjacent counties of Ohio, for their sects—their parties—their fanaticism—religious, political, and anti-masonic. Their conceits are wild to the very furthest bounds of imagination. Wild in invention, and singularly successful in carrying into effect their solemn fooleries. You have heard of the Mormonites, newspapers having given detailed accounts of these fanatics; but perhaps their origin is not so well known. Mormonism is the fruit of religious excitement in this quarter, combined with roguery, ingenuity, and ignorance: frequently operating successfully on those who ought to know better.

"The inventors of this species of fanaticism are very simple personages, and were unknown until thus brought into notice. They are old and young Joe Smith, one Harris, a farmer—all of New-York; and one Rigdon, a sort of preacher, from Ohio, with several other infatuated, cunning hypocrites. Old Joe Smith was once a pedlar, and possessed all that cunning shrewdness and small intrigue, characteristic of that description of persons. He had a smooth tongue, was a ready story-teller, full of anecdotes he had picked up in his peregrinations, and had been more fortunate in picking up materials for his tongue, than for supplying his purse. He at one time set up the manufacture of gingerbread, but on the fall of that article, failed in business. Young Joe was an idle, strolling, worthless fellow, although he afterward flourished so largely in the Mormon religion. He was, however, the son of a Yankee pedlar, and brought up to live by his wits. Harris, whom I have mentioned, was considered as a substantial farmer near Palmyra, of a wild imagination, full of passages of Scripture, had heard and seen much of the extravagance of the day produced by modern revival meetings, and believed fully in the wonders and miracles wrought on these occasions.

"The Smiths had conceived the idea of getting rich by some short cut: the usual expedient of digging for hidden treasures was hit upon. Having heard many wonderful stories of men getting rich by digging and stumbling upon chests of money, on the shores of New-England, the fellow succeeded by his oratorical powers, in exciting the imagination of a few auditors, and made them so anxious to possess themselves of these hidden treasures, that at it they went, with shovel and spade, excavating the ground in many places between Canandaigua Lake and Palmyra. These excavations are still to be seen in many places. They continued their labors until, at length, one of the party, tired of a laborious and unsuccessful search, spoke of a person in Ohio, near Painsville, on Lake Erie, who had a wonderful facility in finding the spots where money was hid, and how he could dream of the very spots where it was to be found. 'Can we get that man here,' asked the infatuated Smiths. 'Why,' replied the other, 'I guess as how we might, by going after him; and if I had a little change to pay the expenses, I would go myself.' Away they went, some to his farm, and some to merchandise, to gain his money to pay the expense of bringing the money-dreamer from Ohio. The desired object was at length accomplished, and Rigdon, the famous Ohio man, made his appearance. He had been a preacher of various religions, and a teacher of almost all kinds of morals. He was experienced in all sorts of camp-meetings, prayer-meetings, and anxious-meetings, and revival or four days' meetings.—He knew every turn of the human mind relative to these matters. He had considerable talent, and great plausibility. He partly united with the money-diggers in making an excavation in what has since been called the '*Golden Bible Hill*.'

"These were times, and these are a people admirably suited to the promulgation of a new Bible, and a new religion. * * * In such times, and under such circumstances, was bred the Mormon religion.

"In this age of wonders, the cunning ex-preacher from Ohio suggested to the money-diggers to turn their digging concern into a religious plot. It was, therefore, given out that a vision had appeared to Joe Smith, that there was deposited in the hill I have mentioned, an iron chest containing golden plates, on which was engraved the '*Book of Mormon*.' These engravings were said to be in unknown characters to all but the inspired translator, and were deposited there by a wandering tribe of the children of Israel, before the Christian era. It was now given out that young Joe Smith was the chosen one of God to reveal this new ministry to the world—to be the second Messiah, to reveal to the world this word of life, and to reform it anew. So Joe, from being an idle, lounging fellow, became a grave, parson-like man, with a respectable looking sort of a black coat, and with the salvation of the whole world upon his shoulders. Old Joe, the ex-preacher, and several others, were the converts to the new faith, which they asserted was foretold in the Bible. But Harris was undoubtedly a true convert, and the first man who gave credit to the whole story. He was the Ali of the New-York Mahomet. Rigdon, the preacher, knew well how to work upon the credulity of a people already excited to religious enthusiasm. His aspect was grave and contemplative, and he could quote abundance of Scripture to prove his assertions. This ex-parson is no doubt the author of the book. It is full of strange narratives, in the style of the Scriptures; and appears to evince some ingenuity.

"A fac simile of the characters on the golden plates, was carried to Dr. Mitchell, by Harris. The Dr. gave some learned observations on them, but wiser heads than he were employed in the translation. Harris raised money on a mortgage of his farm, and got the translation printed at Palmyra. The book came out to the world, and the diggers soon found they had not dug for money in vain; for, by its precepts, money could be raised in a twinkling from the new converts, who were daily flocking to the new standard. Another revelation now came upon them. The prophets were directed to lead the way to the promised land—a place near Painsville, Ohio, and subsequently to some place on the Mississippi river, where they have adopted some of the worldly views of the Shakers, having formeda sort of community system. The roads in Trumbull county were at times crowded with these deluded wretches, with their wagons and effects, on their way to the promised land.

"The infatuation of these people is astonishing beyond measure. Husbands tearing themselves from their wives, and such of their families as refuse to go; and wives deserting their husbands, to join the infatuated clan. A respectable physician of Trumbull county, who informed me of the latter proceedings, also informed me of several instances where the sick have died, refusing medical aid, persisting in the belief that faith in the Mormon religion would save their lives. That he had actually been called in cases of the last extremity, where their faith had finally failed them."

MISSIONS.

NEW-YORK PROTESTANT EPISCOPAL CITY-MISSION SOCIETY.

First Annual Report.

At the First Annual Meeting of the New-York Protestant Episcopal City-Mission Society, the Board of Managers in presenting the report of their proceedings during the few months which have elapsed since they entered upon the discharge of their duties, cannot refrain from offering their devout acknowledgments to the Author of all good, for the signal success with which He has been pleased to crown their humble efforts, in the great work of extending the kingdom of the Redeemer among men. A half-year has scarce elapsed, since the idea of a City-Mission to be established by the efforts of Episcopalians was first publicly suggested; and it is not yet three months, since this Society, having for its object the establishment of such a Mission, was organized. Hitherto hath the Lord indeed helped us. And while we acknowledge with gratitude the guiding and protecting care which we have thus far experienced, we fervently implore its continuance for the time to come.

It may not be amiss here to state, that the first public occasion on which the notice of the members of our Church was invited to the subject of a City-Mission, was at the Anniversary meeting of the Male and Female Missionary Associations of Christ Church, in the month of June last. Resolutions urging the measure as one of general interest, in which all the Episcopal congregations of our city should take part, were adopted. On this occasion the Right Rev. the Bishop of the Diocese was present, and expressed his warm approbation of the plan proposed. The subject thus brought before the Episcopal public, excited great interest; and the necessary steps for organizing a City-Mission Society were soon taken. The constitution of the Society was adopted at a meeting held on the 29th of September, 1831; and on the 13th of October its officers and managers were elected. In his address to the Convention of the Diocese, the Bishop laid the subject before that body, and in the name of the Society asked their approval of its design. A resolution was accordingly passed by the Convention, intrusting all the Missionary concerns of the city to the direction and control of this Society.

Under the sanction of the ecclesiastical authority of the Diocese, the Board of Managers entered upon their duties. A code of By-laws calculated to systematize and give efficiency to its operations, was adopted. Several Standing Committees were appointed, to each of which was intrusted the management of some one department of the operations of the Board.

The measures pursued by the Executive Committee first demand attention.

The Executive Committee, having been directed by the Managers to carry into effect certain resolutions of the Board, requesting each of the Rectors of the Protestant Episcopal Churches in the city to preach a sermon in behalf of the Society, and make a collection in aid of its funds,—laid this request before those Reverend gentlemen. The promptness with which it was acceded to on their part, and the zeal which was manifested by them in behalf of the Society, demand from us the expression of our warmest acknowledgments.

The appointment of Missionaries being given by the Constitution to the Executive Committee, they proceeded, shortly after their election, to the discharge of this important duty; and the Rev. Benjamin C. Cutler was chosen as the Society's first Missionary. This gentleman accepted the appointment, and soon after commenced his labors.

The selection of Missionary Stations was another part of the duty assigned to this Committee. Having chosen a Missionary, it now became necessary to designate his field of labor, and to provide a place in which he might exercise the functions of his sacred office. It was ascertained, that the Presbyterian church in Vandewater-street could be procured at a reasonable rate, and on terms with which, it was thought, the Society could without any risk engage to comply. The location was deemed, on many accounts, peculiarly favorable for the objects contemplated by the Society, being in the neighborhood of a poor population destitute of the ordinances of the Gospel, and in the vicinity of our wharves and shipping, and thus of convenient access to that much neglected portion of our fellow-citizens,—the Seamen. Having advised with a number of persons, whose judgment in the matter could with safety be relied on, the Executive Committee purchased the church. The Managers, at a special meeting held for that purpose, sanctioned the measure. The alterations necessary to adapt the building to the services of our Church, were immediately made. And on Saturday the 19th of November, it was consecrated to the service of Almighty God, by the Right Rev. the Bishop of the Diocese, by the name of The Mission-Church of the Holy Evangelists. Since that time divine service has been performed in the church, three times every Lord's day, and also on every Thursday evening. Until the arrival of the Rev. Mr. Cutler, the clergy of the city, in turn, supplied the pulpit. That gentleman commenced his labors in the service of the Society, on Sunday, December 11th, being the third Sunday in Advent. And the Board feel great pleasure in being able to state, that his labors have been very acceptable, and that there is every reason to anticipate from them the happiest results.

The Board of Managers indulge the hope, that, at our next anniversary, they will be able to present to the Society numerous facts, in evidence of the wisdom of the measures adopted by them, in the purchase of this sanctuary, whose portals stand wide unfolded, and where the bread of life is distributed without money and without price. It cannot be expected that they should do this, on the present occasion. The class of individuals for whose especial benefit the Mission-Church was opened, possess but very limited means of information. A newspaper, and especially a religious paper, in which they might chance to see mention made of the house of God to which they are invited, rarely, if ever, crosses their threshold. They can only hear of it through your Missionaries or your Sunday School Teachers. And even were these individuals to devote all their time to this object, the intelligence would circulate very slowly. But this cannot be expected. We have as yet only a single Missionary, and his time cannot be devoted exclusively to visiting. The Teachers of our Sunday School are busily occupied in their several avocations, and can devote but their leisure hours to this work. So that the fact of the existence of the Mission Church, while it is well known to those who are in the way of receiving intelligence through the medium of the public prints, is still unknown to thousands of the poor, whom we are most anxious to see within its walls. But notwithstanding the difficulty of spreading the knowledge of the operations of the Society among those who are destitute of the means of grace, and notwithstanding the brief time which has elapsed since the church was opened, we have had evidence sufficient to convince us, that the most sanguine expectations which have been indulged by its most ardent friends, will not be disappointed. The church *is* known to the poor. The poor (though as yet not in large numbers) *are* found among the attendants on its services. From a *single* dwelling in the neighborhood of the station, may be seen *six families* regularly going up to the house of the Lord, and bending the knee in adoration in this sanctuary. In numerous instances, our Sunday School Teachers, while on their visits for children, have found families of emigrants, members of the Church of England or Ireland, and strongly attached to its doctrines, discipline, and worship, who having been in fact excluded from our churches, have either ceased their attendance altogether on the services of the sanctuary, or have worshipped with some other denomination of Christians. The intelligence of the existence of our Mission-Church has, in many cases, been received with joy, and the privilege of worshipping God as they were wont to do in the far-distant land of their birth, gladly seized upon and improved.

The Board have also learnt with great pleasure, that the number of young men who avail themselves of the privileges of the Mission-Church is already large, and constantly increasing. Engaged in preparing for entrance into business, they most generally have not the means of providing themselves with seats in our churches. And unless there is some temple of the Lord where they may know their presence will not be deemed intrusive, there is great danger that the habit of neglecting public worship, and of violating the sacred day of rest, will soon be formed and firmly fixed.

In addition to every needful accommodation for the performance of public worship, the Mission-Church has spacious rooms in the basement, well adapted for school rooms. The School Committee appointed by the Board of Managers, immediately after the Society had taken possession of the church, made arrangements for organizing and opening a Male and Female Sunday School. A number of persons deeply interested in the success of the Society, and willing to labor, and that too with zeal and diligence in its behalf, offered their services as Teachers. Most of these individuals were already engaged in this work of love, in some one of our city churches. But in leaving their former fields of labor for this new one, they were careful that the stations which they had occupied should not remain vacant. They promptly filled them; and thus the other Sunday Schools not only suffered no diminution in the number of their Teachers, but the Church at large was much the gainer, by the interest which was thus excited in the Sunday School cause, in the bosoms of those who before were strangers to it. Of the little band of devoted friends, who thus became the first Teachers in the Sunday School of the Mission-Church, it is a fact which should not be forgotten, that *six* were from the parish of Christ Church. When it is remembered, in addition to this, that the first public suggestion relative to the City-Mission came from members of that Church, the Board cannot but feel deeply sensible, that their warmest thanks are due to that parish.

The Teachers immediately commenced their efforts in behalf of the schools, visiting the neighborhood and seeking out proper objects for Sunday School instruction. Preparatory to opening the schools, they were met by the Bishop; on which occasion he delivered an interesting address, calculated to animate and encourage them in the discharge of their truly charitable labors. On Sunday, November 20th, the school was opened. It is organized under three divisions:—a Male, a Female, and an Infant School Department. On the day of opening, there were connected with the Male Department, beside the Superintendent and Assistant Superintendent, seven Teachers and three Scholars; with the Female, four Teachers and four Scholars; and with the Infant, a Superintendent, one Teacher, and twelve Scholars; in all, twelve Teachers and nineteen Scholars. At present, the number of Teachers in the Male Department is thirteen, of Scholars twenty-four; in the Female, of Teachers eight, of Scholars twenty-five; in the Infant, of Teachers five, of Scholars fifty-one; in all, *twenty-six Teachers* and *one hundred Scholars*, actually members of the school. Five children have been removed; three of whom were dismissed in accordance with a resolution of the School Committee, directing that no children be admitted into the schools of this Society from any Episcopal Sunday School, without a regular dismissal from the Superintendent of such school. Eleven members of the School Committee of this Board, together with fourteen persons of those who attend divine service in the Mission-Church, compose the Board of School Directors for the first station. Three members of the School Committee are expected to visit the schools every Lord's day, and generally have been present. The Teachers have been unwearied in their exertion, the result of which is seen in the flourishing condition of the schools. In the course of their visits, many children were found in a wretched and suffering condition, and unable from the want of clothing to attend school. By the benevolence of a number of individuals, the means of clothing some of the most destitute have been provided. Eight families have thus been relieved; and in other ways charity has been dispensed. The heart of the widow and the orphan has been gladdened: and the words of grateful acknowledgment have been heard from the lips of many, who have been cheered by the compassionate labors of our Sunday School Teachers. Another interesting fact is worthy of notice. By the exertions of the Teachers, fourteen children have been enrolled in the registers of our Public Schools. They were gathered from the abodes of vice, and the haunts of wretchedness, and had never before been blessed with the privilege of receiving instruction.

The School Committee have it in contemplation, to organize a Daily Infant School, and have taken some preparatory measures for this object.

The establishment of Libraries in connexion with the different Missionary Stations, is another object which the Board of Managers have had in view. Of their utility there can be no doubt. They will prove valuable auxiliaries to the Missionaries in their work. The experiment has been fairly tried in Great Britain, and much good has there been accomplished by means of "lending libraries." The Board hope to witness similar effects resulting in this metropolis, from the well-selected Libraries which they trust will, ere long, be placed at our different stations. This branch of their operations has been intrusted to a Standing Committee. But no steps have as yet been taken.

The amount of receipts appears from the Report of the Treasurer.

The funds have been raised partly by the collections in churches, which have been before alluded to, and partly by the subscriptions of patrons, and of life and annual members, and by donations. The liberality with which the appeal of this Society for aid was met on the part of Episcopalians, and the general interest which has been taken in its welfare, are truly encouraging. A noble spirit has been manifested; a spirit which we trust will not soon subside. A vast field of exertion lies open before the Society; but that it may be entered upon, and an abundant harvest of good be reaped, the continued aid of our brethren must be extended. As yet we have but one Missionary and one station. But what are they, compared with the wants of thousands of immortal souls, who in our city are perishing for lack of knowledge? The work is but just commenced. The number of our Missionaries and Missionary Stations must be increased. And that this may be done, the means must be supplied. And shall we appeal in vain? The zeal which has already been evinced in behalf of the Society, and the promptitude with which funds have hitherto been supplied by the Episcopal public, alike forbid us to harbor the thought. From what has been done for us, we feel encouraged to go on, and to go on with energy and vigor in the work before us. In reference to the expenditures, the Board would remark, that every means in their power has been taken, to secure economy in the disbursement of the funds intrusted to them. No money can be paid without an order from the Board of Managers, or from the Executive Committee through their Chairman. And the Board cannot but trust, that these measures will secure the full confidence of such as feel disposed to aid in the good work in which they are engaged. Relying on the promises of the great Head of the Church, and encouraged by the success which a merciful God has vouchsafed to their past labors, the Managers would urge to renewed exertion the Society, and all who are friendly to the extension of the knowledge of a crucified Redeemer among the ignorant and blinded children of men. Much remains to be done. A countless number of our fellow citizens,—those of our own household,—are famishing for the want of the bread of life,—are going down to the grave, without an interest in the Lamb of God who was slain that men might live. Let us then not grow weary in well doing, but redouble our efforts in the glorious enterprise of extending to the destitute the blessings of the Gospel of Jesus Christ.

The Board cannot conclude their Report, without adverting to the loss which they and the Society have sustained, in the death of their much-respected Secretary, Dr. James M. Pendleton. He was a warm friend of the Society, devoted to its interests and ever ready to labor in its behalf. Though permitted to co-operate with us but for a short time, his zeal in the sacred work in which we are engaged will not soon be forgotten. Yet deeply as we lament his departure, we bow in resignation to the will of an All-wise Providence, and rejoice in the knowledge, that death with him was gain. He died strong in the faith as it is in Jesus. Let us who remain lay to heart the solemn warning given by this afflictive dispensation. Let it incite us to diligence in every holy work while the day lasts,—to an assiduous improvement of the talents with which we are intrusted,—and to persevering exertion in the cause of our Lord and Saviour Jesus Christ.

By order of the Managers.

Benjamin T. Onderdonk,
President.

Attest:

Wm. R. Wadsworth, *Asst. Secretary.*

New-York, *Jan.* 10, 1832.

DIOCESAN MISSIONS.

Whatever may tend to cherish and increase an interest in this interesting subject, it gives us pleasure to place in our columns.—The following, from the (Auburn) Gospel Messenger, affords proof of the value of the labors of our diocesan Missionaries.

The Apostolic Church.—In common with the readers of the excellent little Messenger, I rejoice at the information in the last number, of the *legal* organization of a parish, and the prospect of building a church, by the above name, in the village of Geddes, Onondaga Co. The cause of God and the Church, does indeed appear to be gaining ground in that county, and I hope the clergy and laity, who are there striving for the faith, will continue to deserve some share of the commendation, so handsomely bestowed upon them in the editoral department of the last Messenger, under the head, "Church in Onondaga County."

It is not my intention to comment on the name of the new Church, "The Apostolic Church," which was kindly, and (as I think,) properly done last week by the Editor; but to correct the mistaken idea* which a stranger would be sure to imbibe, from the tenor of the aforesaid notice of the new Church, viz. that no clergymen except the newly-elected Rector had ever officiated there.

The writer of that notice, appears not to have been advised of, or to have entirely overlooked the important fact, that the services of the Church have been for many years, performed frequently, and some of the time statedly, in the school-house at Geddes.

A village possessing the population and advantages of Geddes, could not but have been expected, at some period, to erect a church; and several of the Missionaries in Onondaga County, have heretofore expressed themselves with much confidence on the subject. Service was performed there in 1822.

In 1823, the Rev. Mr. Peck reported to the Bishop the performance of many services at Geddes: and says, "In this village the prospects of the Church are very flattering. It is confidently hoped that at no distant period a congregation will be permanently established at Geddes." In 1824, the same Missionary reported the continuance of his services in Geddes, whilst his health permitted. In 1825, the Rev. Mr. Converse, and the Rev. John McCarty occasionally officiated there.

In 1827, the Rev. G. L. Hinton, reported that "a third service had been regularly held at the village of Geddes. The prospects of the Church in this place are truly encouraging; many of the principal inhabitants interest themselves warmly in its behalf. Judging from the reception the Church has already met with in this flourishing village, we anticipate the time when it will be finally established."

In 1828, the same missionary says, "The regular services of the Church have been performed at stated periods, in the village of Geddes. We look forward with confidence to the time when the seed that is sown, will take root, spring up, and bear fruit abundantly."

In 1829, the Rev. J. W. Cloud reported that he had performed services at Geddes on every second Sunday in the afternoon, and he adds, "the attendance is very flattering to your missionary."

And in 1830 and 1831, frequent services were performed at Geddes, by the present missionary at Onondaga Hill, as appears from the journal of the last Convention. Bishop Hobart has also visited the place once or twice, and performed service, and preached.

This is a brief sketch of the missionary services performed at Geddes by the clergy of the Episcopal Church; and I have taken the pains to draw it up for several purposes:—

1. And *especially*, as I before stated, to give a correct impression to strangers, who may feel an interest in the foundation of new Episcopal Churches.

2. To do an act of justice to those zealous missionaries, (one of whom has gone to his rest,) who have formerly spoken the word of God to the newly-organized congregations; thus rendering "honor to whom honor" is due.

3. To encourage the clergy and laity to persevere in the good cause, in every place where a few (if only "two or three,") can be collected in our Saviour's name, to "join in the prayers and praises of his Church, and listen to their duty with honest hearts." By a diligent use of the appointed means, a little one may become a thousand. And the present prospects of the new Church at Geddes, afford an additional proof, amongst many others, that the good seed of the Gospel, though "sown in tears, shall be reaped in joy;" and that the members of the Church should be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch" as they are assured "that their labor shall not be in vain in the Lord."

Amicus Ecclesiæ.

* While we give readily the article of *Amicus Ecclesiæ*, as furnishing a number of interesting details, we are not prepared fully to agree with him, that the writer of the account of the Church at Geddes, in our last, conveys the idea that nothing had ever been previously done there. Sure are we, that no one can be more free than the writer from all intention of creating an erroneous impression upon the public mind. The facts presented by our correspondent this week, will no doubt be read with pleasure.—*Edt. Gospel Messenger.*

COMMUNICATIONS.

For the Churchman.

MODERN MIRACLES AND FANATICISM.

Messrs. Editors,

Rev. Sirs,—Among many other excellent articles which I notice in the Churchman of Saturday the 19th instant, my attention was particularly attracted by, and pleased with, the long, but very interesting extract, from the "Christian Guardian," concerning "Modern Fanaticism Unveiled."

Without offering any thing like unmeaning adulation, permit me to say I was exceedingly pleased to see so much Christian charity in the remarks on that article, which may be presumed to be your own. The whole subject matter of the article cannot but be interesting to all who believe the Scriptures to be of divine inspiration, and who feel a deep and proper interest in the progress of the kingdom of our divine Redeemer, as well as the solid honor and spiritual prosperity of the Episcopal Church. And when I look at this branch of the Church of Christ, as approximating so nearly, if not altogether conformable to, apostolic character and constitution, I am led to consider such matters as are embraced in the article in question, of fully sufficient consideration to merit the strict attention of every member of our Church, whether of the reverend clergy, or of the laity. Being one of the latter, it will not be expected, that in my humble remarks, much literature, elegance, or profound learning, shall be displayed. I shall be content and highly delighted if the reverend clergy and lay members shall deem the subject of revivals of pure evangelical religion sufficiently important to merit notice, so as to examine impartially between misguided zeal and wild fanaticism,—to inquire closely, by the rule of the Scriptures, and the best authorities of the two first centuries, concerning the miraculous gifts of the Holy Ghost,—whether from the Old or New Testament, any conclusion can be safely drawn, how long they were *designed* to be *continued?*—And also, whether they were intended to be *withheld* for any *given period?*—And now, that they have ceased so many ages, whether the Church is precluded from the hope of any *evident* demonstration of a happy restoration, either partially, or equal to the displays heretofore bestowed, of the gifts and efficacy of the Holy Spirit, before the second advent of the blessed Jesus? Persons who may be led into errors on points of Scripture, either intimated or promised, while they reverence revelation, ought to be treated with the utmost tenderness, because very generally they are devoted and exemplary in word and deed. A cold, heartless formality will not avail much in bringing them to the truth. No; it must be truth in all its holy energy, and beautiful habiliments.

That the Church of Christ was not originally designed, or even now intended, to be a mere ordinary, decent, moral association of people, but exactly the reverse—peculiar, holy, and royal, is so apparent, at least to my mind, that to believe the contrary, I must unlearn all that I have learned from the Holy Bible for upward of forty years past. Far from being dogmatical in polemic divinity, I take great delight in all those writings, either books or periodicals, which exhibit candor, openness to conviction, and charity toward those who conscientiously differ; for, whatever predilection I entertain for our Church, I cannot indulge the supposition, that all others who believe divine revelation, and build their hopes of salvation on the perfect atonement and spotless righteousness of our Lord Jesus Christ, are not, and cannot be real Christians, simply because they are not ministers or members of the Episcopal Church.

It will afford me much pleasure to learn, from some essays in the "Churchman," whether the Scriptures imply or affirm any particulars concerning the period when miracles were intended to be discontinued; and whether there are any solid reasons why they cannot be restored: and also, whether the nature and designs of the Christian religion, the word of God, the constitution of an apostolic Church, the state of mankind, do not afford ground to believe and hope for a restoration of the gifts bestowed upon the primitive Church by the divine Paraclete, diffusing not only an enlarged share of personal holiness in the hearts and in the lives of believers in general, but especially and eminently imbuing the heralds of the Cross with his divine efficacy, in preaching as well as healing the afflicted sons and daughters of Abraham. "The effectual fervent prayer of a righteous man availeth much." Is this true? Who dares question this declaration of a divinely-inspired apostle? Was that fervency and effectiveness in prayer to cease after apostolic times? How are we to understand our Lord when he says, "*Ask and ye shall receive*," &c. &c.? Are we disposed to believe that declaration to be restricted in its heart-consoling promise, to those ancient days? Perhaps we shall be told, these words mean ordinary operations or gifts. Yes, I believe they do: but at the same time it cannot be presumed that they import no more, or are designed to limit the extent of the blessing promised. How many amongst us, laymen or clergy, pray agreeably to the tenor, and correspondently with the spirit and meaning of St. James? Alas, are we not very far, and wofully fallen, from primitive excellence, purity, and power! And where, let me ask, are those suitable and appropriate efforts made to regain an approximation even to the borders of the shadow of such a man as St. James? I fear we rely far too much upon scholastic attainments. These are good in their sphere, but altogether useless and powerless in converting sinners, or establishing believers in the faith, without the powerful influences of the Holy Ghost. Great Head and Bishop of thy Church, look, O look upon the Vine to which we are attached; send down, we beseech thee, thine Holy Ghost upon all its members, but especially upon all who minister at the holy altar! Who, (I say it without attempting to extenuate the negligence of the laity,) should be the first, the most ardent and zealous in efforts to have apostolic and primitive purity and efficacy once more in that Church which lays claim to apostolic origin and constitution?

We frequently hear our clergy descanting upon the excellences and apostolic character of the Episcopal Church, and of the unbroken line of succession. Well, be it so. But what then? Is that all we are to hear or see, when such imposing declarations are presented for our consideration? Oh! exclaims a reader, we do not live in the days of the apostles! Very true. We live about seventeen hundred years after them. In rejoinder to this exclamation, allow me to quote, "Jesus Christ, the same yesterday, to-day, and for ever." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."—"Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." "If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."—I fear, and almost tremble for myself; and when I notice so much deficiency in point of holy zeal, faith, and enforcement of fervent prayer among our ministers, I am ready to cry out, Who will come up to the help of the Lord,—who, co-operate with the blessed Jesus in destroying the works of the devil, and in building up the Christian Jerusalem?

Is there a Church in all Christendom (of which we have heard or read) that possesses more excellences and advantages than ours, for doing extensive good; for contributing to bring about that exalted state of holiness, and the extensive diffusion of the blessings of the Prince of peace, of which the sacred oracles speak so emphatically, and which it is declared shall take place previous to his second advent? Oh what a holy flame should be felt in the bosom of every ambassador of Christ in our Zion, in promoting, not only amongst themselves, an increase in the duties of fervent, effectual prayer, but also among the people, for the accomplishment of that blessing mentioned so often in our admirable form of public worship—"Thy kingdom come, thy will be done on earth as it is in heaven." Surely, something more is intended in this concise but expressive clause, than the kingdom of the Gospel, which was then come, or had commenced! Surely it refers to the consummation of the predictions and precious promises so frequently mentioned in the word of the living God!

Reverend Sirs, to me it is a source of indescribable pleasure to witness the change in our ministry, compared to what I could not help noticing, that it was now about forty years ago, though only a novice in the school of Christ. Instead of Pythagoras, Seneca, Zoroaster, Plato, or the Poets, I hear of Christ crucified—of pardon and cleansing through the abluent efficacy of his precious blood—of sanctification by the Holy Spirit

—of peace with God through our Lord Jesus Christ. It is true we ought not to look for depth of divinity from young ministers. But we should rejoice to see them earnestly engaged in prayer for advancement in personal holiness, while they shall evince a strong solicitude to progress in all that appertains to the work of the public ministry. From those advanced in age, it is no more than reasonable to expect a development, not merely of intellectual powers, but of deep experience in the things of the Holy Spirit. How rich is the golden mine in the volume of inspiration; how precious are the promises and declarations affording life and vigor to their own souls—while they, through their instrumentality, by the divine blessing, will be found to afford strong consolation to their believing parishioners!

I had designed, when commencing this humble essay, to be somewhat methodical in arranging the inquiries and suggestions into a syllogistic form. Well knowing that there are persons among our clergy abundantly more competent to treat the topics imperfectly sketched, and possessed of more advantages, I shall not only esteem it a gratification to see the crude remarks of a plain, unlearned man, noticed, but hope to derive both consolation and instruction, from the erudition, zeal, and piety, of some of your clerical correspondents, who feel a glowing ardor for the honor and spiritual character of the Episcopal Church in these United States. May the divine benediction guide, direct, and give them lasting success, in preaching the unsearchable riches of Christ to poor perishing sinners.

An Episcopal Layman.

For the Churchman.

Messrs. Editors,—I have read, with much satisfaction, the communications of your correspondent "Hæsitator." He is evidently throwing much clear, judicious, and matter-of-fact light on a subject, the treatment of which I cannot but regard as, in too many instances, enveloped in much sophistry and delusion. If your objections are not insuperable, I hope your readers will not be denied the pleasure of his additional article, noticed in your last. If it sustains the character of its predecessors, I am sure the perusal of it will highly gratify the substantial good sense of the community.

Philo Churchman.

Agreeably to the request of our correspondent, with which the previous arrangements for this number prevent our immediate compliance, the article to which he refers shall be inserted in our next.

THE CHURCHMAN.

SATURDAY, FEBRUARY 4, 1832.

Two dollars and fifty cents, payable in advance, will be the price per annum of subscription to this paper, from and after the first of January, 1832. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—February 5th, Zion Church; 19th, St. Luke's Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church; April 1st, All Saints' Church.

[Communicated.]

MISSIONARY COLLECTIONS.

On Sunday morning next, a Sermon will be preached and collection made for the benefit of "The New-York Protestant Episcopal Missionary Society," at Zion Church.

Also, on Sunday morning, a collection will be made for the same Society, at St. Luke's Church.

On Sunday *evening*, a Sermon will be preached and collection made for the benefit of "The New-York Protestant Episcopal Missionary Society," at "*St. Thomas' Church.*"

The wants of the Society this year are much enhanced by the increased number of missionary stations: the liberality of Episcopalians at the respective churches is respectfully solicited, and with confidence relied on.—The reports of the Society have been placed in the pews.

Choice of a Profession.—The judicious essay by a presbyter of our Church, upon this subject, which forms part of our selections to-day, is one of a series from which we have before extracted. It does not need our commendation. The parent, we think, cannot fail to read it with interest. If he does so dispassionately and seriously, he will, we persuade ourselves, assent to the correctness of its views, and the wisdom of its suggestions; and will suffer them to influence his own course in the education of his offspring. We too "would tell them that so far as our hopes and wishes were concerned, we would rather behold them engaged as the poorest Missionary of the Cross, than see them wearing the earthly diadem of an imperial throne." It may, perhaps, seem unbecoming, but we are fain to indulge ourselves in giving expression to the feelings awakened by the noble sentiment of the respected writer which this sentence imbodies. Its justification is to be found in weighing the important influence of the Gospel ministry upon the morals and the happiness of society, as well as upon its order, and the stability of civil institutions; and in a due estimate of the rewards which attend the conscientious discharge of its duties even here; and of the condition to which the faithful servant of Christ will pass at the close of his earthly labors. At the period at which the Consulship of the famed orator of Rome was drawing near to its term, he was called to appear in the capacity of an advocate before the Senate. In allusion to his own situation with reference to public life,—now about to withdraw from its turmoils, and to seek repose in the more tranquil condition of a private citizen, he speaks of himself as—*prope jam ex magna jactatione terram videntem*, just now cheered, after a boisterous voyage, by the sight of the near and wished for shore. And doubtless the noble citizen and faithful public servant felt a solid pleasure in the prospect. But to what could he look forward, to what *did* he look forward, when the partial and imperfect repose of private citizenship should find its termination by the sentence of mortality! Compare the condition and the sentiments of the admired Roman,—at the very height of his fame, with those which, if he deserve the designation, are the birthright and possession of the Christian Missionary,—"the poorest Missionary," approaching the term of his career on earth. *He*, though he be the least 'steward of divine mysteries,' the least shepherd in the fold of the Redeemer,—*ex magna jactatione*, after a long and faithful conflict with the enemies of the 'kingdom of heaven;' a boisterous course upon the waves of human passion and opinion, and amid the tempests of human device, and Satanic rage and subtlety, beholds the green shores of his heavenly inheritance,—and the 'mansion of rest,' *true rest*, prepared by his Master, and the imperishable, bright rewards that soon are to be his, unalienably and for ever!

Indifference to Religious Truth.—It is to us painful, and we fear it will be of little effect, to remark upon the proofs which have repeatedly fallen under our observation, of the complete indifference with which men—of cultivated minds,—of the most extensive general information,—and sufficiently eager in the investigation of secular topics,—men very often too, of high civil station, suffer the important disclosures of Christianity, to pass them unheeded as the wind. It is to this indifference partly, and partly to the nature of religious truth, which is not comprehensible by a mind which does not seek divine illumination, that the surprising ignorance upon all the important subjects comprised in the general term Christianity, so often found among the class of individuals just mentioned, must be attributed. We say surprising—for a regular and constant attendance, on at least a portion of the Lord's day, upon the stated instructions of the pulpit, is found to leave the individuals present to our minds as unenlightened, as truly destitute of any actual perception of the nature of the principles and truths of revelation, as the positive privation of all means of knowledge could possibly have left them. As confirming, and in some measure illustrating these remarks, we insert the following from 'The Presbyterian':—

"In last week's report of the proceedings in the Virginia House of Assembly, on the subject of negro slavery, we exceedingly regret to see the following extravagant, and to us, horrible sentiment imputed to Mr. Moore.

'One of the most distinguished orators that this country ever produced, said at a time of imminent peril, 'give me liberty or give me death;' and I cannot believe there is one member in this House, who would not rather meet death, 'with all his sins full blown upon his head,' and with the liveliest anticipations of those ills which lie beyond the grave, than to submit to slavery, even in its mildest form.'

"While we entirely coincide in sentiment with Mr. Moore, on the subject of slavery, as a most unjust and cruel invasion of the natural rights of man, we shrink with horror from his alternative—the everlasting bondage of sin, despair, and agony. We know nothing of Mr. Moore, or his religious opinions; but we see his name—no doubt respectable where he is known—employed to sanction a sentiment, which might not have been ungraceful, perhaps, in the mouth of some ancient Heathen, ignorant of the terrors which await the dying sinner, but, in our view unspeakably disgraceful to any one who claims the name and possesses the opportunities of a Christian. We sincerely lament that men, high in station and influence, men of talent and acquirements, should so abuse their privileges as to remain ignorant,—or if not ignorant, unconcerned and thoughtless, about their present responsibility to God—their state of sin and condemnation under his law, which they habitually violate—their fearful doom if they die with all their sins upon their head—and about all the enduring interests and unimagined woes, which cast their lights and glooms over the vast bosom of eternity. No man who has a serious belief in the truths of revelation, should permit himself to utter a sentiment such as that which we have just censured; and we can scarcely conceive how any man could do it, even in the most impassioned moment of debate, who has ever weighed the relative importance of a present and future state of being."

Diocesan Missions.—Three good reasons are given by the Managers of the Methodist Missionary Society, for their being 'glad to state that the drafts upon their treasurer, during the past year, have been considerably more numerous than in former years.' They are as follows. Our New-York readers may suppose them to have emanated from our own Diocesan Society.

The managers are glad to state that the drafts have been considerably more in amount this year than heretofore,

1. Because it shows an enlargement of the missionary field, and a growing interest in those who have the ulterior management of the funds fully to occupy and cultivate that field, which is in perfect accordance with the wishes and views of the managers, as they have been often expressed.

2. Because it is believed that there are both the ability and disposition among the friends of this holy cause to yield it an ample support. They need only to be informed of the wants of the treasury, to induce them so to replenish it that it can meet all demands.

3. Because the complaints and objections of our friends will hereby be removed and answered, that there is no call for their liberality while the treasury is full.

The managers, hence, confidently rely upon the auxiliary and branch societies, as well as upon benevolent individuals, to use all suitable means to reawaken their energies, and to renew their efforts, that there may be no lack of means to carry forward this noble and evangelical work to the fullest possible extent.

Infant Schools.—This branch of charitable effort is daily attracting more attention; and receiving accessions to its catalogue of approving patrons. In the last numbers of the Sunday School Magazine of our Church, a valuable discourse by the Bishop of London, has been inserted, supporting the claims of Infant Schools to public confidence and favor; enumerating their advantages, and answering common objections. The argument against these institutions which we have most frequently met with, is this—that "by withdrawing from parents, especially mothers, the children whom Providence had committed to their particular care and instruction, we should remove a powerful moral restraint on their conduct, and weaken the tie of natural affection, which it should rather be our endeavor to bind more closely." The Bishop thus replies to it:—

Certainly, if all parents were good, and faithful, and intelligent Christians, constantly mindful of the duty they owe to their children, and of their eternal interest, and fully aware of the necessity both of instilling right principles, and of setting a good example in their own persons, the objection would have some weight: it would be unnecessary, and unkind, to withdraw their children from such parents. But how far is this from being the case. How lamentably deficient are the laboring classes, if not in religious principle altogether, yet in that constant and conscientious exemplification of it, which alone would qualify them to bring up their children in the nurture and admonition of the Lord. Are not the minds of children more likely to be injured by the method in which they are treated at home, by the habits they witness, by the language they hear, than by their absence, the greater part of the day, from their parents, who have no leisure, perhaps, if they have the desire, to attend to their children's improvement?

Then, as to the restraint which children are on their parents—I fear the argument is drawn rather from what ought to be the case, than from what it really is. I imagine that those parents who have not piety enough to abstain from evil habits, from profane language, and from violent passions, will not be led to abstain by the presence of their children; whereas few things are more likely to make a salutary impression on their hearts, than the sight of their offspring growing up very differently from themselves—quiet, orderly, well-spoken, and devout—made infinitely better than they themselves could make them.

An Address, delivered before the 'Charleston Infant School Society,' by the Rev. T. H. Taylor, Rector of St. John's Parish, Colleton—has just reached us. It furnished the occasion for these remarks. The author descants at large upon the value of Education,—laments the necessary absence of systematic religious teaching in the public schools of our country;—urges upon the consideration of the community the duty of selecting for teachers men of decided religious worth; and in a succinct manner presents the claims of the institution patronized by his Society; holding up to attention, as a prominent recommendatory feature, its tendency to prevent much of the evil apprehended from the defects in the other branches of public instruction. The Trustees of the Protestant Episcopal Public School, in our city, have lately added to the other departments of that Institution, a Primary or Infant School, which we take pleasure in commending to the attention and patronage of the Episcopalians of our city.

The Rev. William M. Carmichael, Deacon, has become the Minister of Christ Church, Rye, Westchester County.

Bishop of Ohio.—The Standing Committee of the Diocese of New-Jersey has refused to sign the testimonial in favor of the Rev. Mr. McIlvaine, as bishop elect of Ohio, on the ground that they are not satisfied that there is a vacancy in the Episcopate of that diocese. On the same ground, the consideration of the subject has been declined by a unanimous vote of the Standing Committee of the Diocese of North Carolina.

The Association for the Relief of Respectable Aged Indigent Females, through their Treasurer, have sent us for insertion an acknowledgment, evidencing a gratifying liberality on the part of the public toward the institution; and detailing at length numerous donations. We have heretofore taken the liberty of abridging similar acknowledgments, from our Church institutions, and therefore have no hesitation in pursuing the same course in the present instance; being averse to all unnecessary public detailed enumeration of charitable contributions. The following is the abstract of the statement furnished by the Treasurer, M. E. Dominick, No. 5 Market-street.

Amount of collection in St. George's Church, in this city, after a sermon by the Rev. F. L. Hawks, on the evening of the 22d instant,	$452 00
Amount of legacy of Martha Stansbury,	500 00
Donations received from various individuals, beside articles of clothing,	274 00
	$1226 00

Northern Dispensary.—Notwithstanding the inclemency of the weather, the contributions to this excellent charity, on occasion of the appeal announced in our last, amounted to $263 55, in addition to a gold ring and a breast pin.

CITY-MISSION.

The patrons and friends of the New-York Protestant Episcopal City-Mission Society, can obtain copies of the First Annual Report of the Board of Managers, and an Account of the Origin and Formation of the Society, on application to the Assistant Secretary,

Wm. R. Wadsworth, 44 Franklin-st.

New-York, Feb. 3d, 1832.

Consecration.—The Consecration of the Chapel of St. Peter's Church, Twentieth street, in the neighborhood of the General Theological Seminary, will, with the Divine permission, take place this morning. Service to commence at 11 o'clock.

OBITUARY.

Died, at Ulster, on the 24th inst., in the 55th year of her age, Mary, second daughter of the late Dr. Bowden, of Columbia College.

Blessed with a strong and vigorous intellect, which had been highly cultivated, and well stored with religious knowledge, few persons understood better than Miss Bowden, the divinely instituted way of life and salvation, or exhibited a more exemplary conformity to it, in their lives. Though in a feeble state of health, she sustained for many years the part of a mother to her sisters; and from her, as from a mother, they sought counsel and advice in all their difficulties. Ever seeking, through the appointed means, the strength of her God and Saviour, she was supported through many trials, and enabled to endure with Christian fortitude and resignation, a long period of pain and suffering. And as she lived, so she died—the humble, devoted, and exemplary Christian. She knew in whom she trusted. Her Saviour was her all,—and when the summons came, she was ready. She went peacefully to her rest in the paradise of God.

INTELLIGENCE.

DOMESTIC.

College Record.—By the catalogue of the Andover Theological Seminary, for 1832, just published, it appears that the whole number of students is 158, viz:—Residents, 5; senior class, 38; middle class, 36; junior class, 79.—*Badger's Messenger.*

Kenyon College and Grammar School.—No person will be admitted a member of the Freshman class, unless he shall have completed his fourteenth year; nor a higher class without a proportioned increase of age.

Every candidate for admission must produce a certificate of good moral character.—He must be acquainted with English Grammar, Arithmetic and Geography, and be able to read, construe, and parse the following books:—Cæsar's Commentaries, (4 books) Sallust, Cicero, (6 Orations) Virgil, and Jacobs' Greek Reader, and be acquainted with Latin and Greek Prosody. He must also pay into the College treasury the regular bill for one year.

A student wishing to enter an advanced class must undergo an examination in the studies which have been pursued by the class, or studies equivalent to them.

Freshman Class—*First Session.*—1. Livy. 2. Græca Majora. (*Herod., Xen. Cyrop. and Anab., Theoph., Æl., Polyæ.*) 3. Adam's Roman Antiquities. 4. Cleaveland's Greek Antiquities.

Second Session.—1. Day's Algebra. 2. Gr. Maj., (*Homer, Hes., App., Rhod., Isocrates.*) 3. Horace. 4. Ancient Geography. 5. Tytler's History.

Sophomore Class—*First Session.*—1. Playfair's Euclid. 2. Gr. Maj., (*Xen. Memor., Plato, Lysias, Demosthenes.*) 3. Excerpta Latina, (*Curtius, Paterc., Quinctilian.*) 4. Hedg's Logic.

Second Session.—1. Gr. Majora, (*first vol. finished.*) 2. Excerpta Kat., (*Cicero.*) 3. Day's Trigonometry, Mensuration, Surveying, and Navigation. 4. Jamieson's Rhetoric.

Junior Class—*First Session.*—1. Dutton's Conic Sections, Spherical Trigonometry and Geometry. 2. Gr. Maj., (*2d vol. finished.*) 3. Enfield's Philosophy, (*began.*) 4. Paley's Moral Philosophy.

Second Session.—1. Tacitus. 2. Enfield's Philosophy. 3. Paley's Natural Theology. 4. Chemistry.

Senior Class—*First Session.*—1. Stewart's Philosophy. 2. Payne's Philosophy. 3. Wilson's Evidences of Christianity. 4. Cicero De Oratore.

Second Session.—1. Butler's Analogy. 2. Campbell's Philosophy of Rhetoric. 3. Say's Political Economy. 4. Review of Latin and Greek.

During the whole College course, a portion of the Greek Testament on Monday mornings; religious exercises and Bible recitations on Wednesday afternoons; frequent exercises in Composition and Declamation.

Persons not candidates for a degree, can attend to any branch of the College course, in connexion with the class attending to that branch at the time: The charge to them will be the same as to the members of the class.

There are two public examinations—one at the close of each session: At these examinations, the students are examined in all the studies of the past session in such a thorough and exact manner, as to exhibit, as far as possible, to the trustees and friends of the Institution, the acquirements of each individual.

Sessions and Vacations.—The year is divided into two sessions, each consisting of twenty weeks. The first begins eight weeks after commencement, which is on the first Wednesday of September. There is a vacation of four weeks between the two sessions.

Expenses.—For forty weeks' term time, including board, tuition, room-rent, fuel and light, *for a theological student, fifty dollars; for a college student, seventy dollars.* In addition to the above, each student pays into the treasury two dollars, which entitles him to the attendance of the college physician when sick during term-time.

N. B. These expenses to be paid in *all cases* in advance. Incidental expenses to be paid at the end of each term. If students remain during vacation, their expenses will be increased in the same proportion, and they will be subject to the same rules of order, as in term time.

If any student leave on account of sickness, or for any other reason be dismissed, the balance due him will be refunded.

Necessary articles of clothing, and books used in the institution, can usually be procured at the college store. It is desired that parents and guardians may be explicit in stating the kind and amount of expenses which they wish their sons and wards to incur.

Rooms.—The students all room in the College buildings, and board at the College table.

Religious Exercises.—Every student is required to be present at morning and evening prayers in the Chapel—to attend every exercise of public worship regularly on the Lord's day. In case the parent or guardian shall request in writing, that his son or ward attend the worship of any other denomination, he is permitted to do so.

Grammar-School Studies.—English Grammar, (*Murray's*); Arithmetic, (*Smith's*); Geography, (*Woodbridge's and Willard's*); Latin Grammar, (*Adam's, by Gould*); Jacob's Latin Reader; Sallust; Cicero, (*Six Orations*); Virgil, (*with Prosody*); Mair's Introduction; Greek Grammar, (*Valpy, by Anthon*); Jacob's Greek Reader: Neilson's Greek Exercises; Conversations on Chemistry and Natural Philosophy; Composition and Declamation.

The younger members are exercised in reading, writing, and orthography.

Library.—Students over 15 years of age have access to the College Library, (which contains 2,300 volumes,) the same as members of College.

Vacations in the Grammar-School occur at the same time with those of the College.

Expenses.—For board, tuition, fuel, light, and room rent, for forty weeks' term-time, *sixty dollars*, payable in advance.

Moneys for necessary incidental expenses, parents are recommended to deposit with the Treasurer, or with some friend, with explicit directions as to the manner of its expenditure. In no case will pocket money be furnished to a student, unless a deposit for that purpose has been made.

The younger students are permitted to purchase nothing without an order from their immediate instructer.

☞ Payments to be made to Rev. M. T. C. Wing, Treasurer, directly or by certificates of deposit in approved banks.—*Gamb. Obs.*

SUMMARY.

France. Spread of Intelligence.—Of the rapid spread of intelligence in France, some idea may be derived from a statistical table for the department of Seine, which had been published, and in which it is stated, that toward the close of the fourteenth century, there were no more than sixty teachers in Paris; forty for boys, and twenty for girls; and that it is not more than forty years ago, that the number of persons in all France who were able to read, was not estimated at more than 7,000,000. At the present day it is computed that there are upward of 16,000,000. In 1770, four reading rooms were sufficient for the wants of the whole capital. Now there are about 1000.

In England, according to Lord Brougham, the number of schools between the years 1818 and 1828, increased in the proportion of 21 to 10.—*Ev. Post.*

Decrease of intemperance in Ireland and Scotland.—A late number of the Belfast News Letter gives certain statistics in relation to the consumption of ardent spiritts in Ireland and Scotland, which show the amount used in those countries to have been very much diminished during the last two years. It is stated that up to 1829 there was a progressive increase in the consumption of spirits in Ireland. In 1830 there was a decrease on home-made spirits alone, of 210,903 gallons; and in the first half of 1831 a decrease of 721,564 gallons; while in Scotland, during the same time, the decrease was 513,697 gallons. In the Langan district, comprehending Belfast and its vicinity, there has been for the last year a decrease of 84,808 gallons, being nearly one-third of the whole consumption.—*Ib.*

Annual Census of the Humane and Criminal Institutions in the city of New-York, with their increase or decrease during the past year. By John Stanford, D. D. January 1st, 1832.

	HUMANE.		
Orphan Asylum.	Boys,	71	
	Girls,	45—116.	Decr. 3.
City Hospital.	Patients,	218	
	Lunatics,	99—317.	Incr. 37.
City Alms-House.	White men,	682	
	" women,	705	
	" boys,	441	
	" girls,	260	
	Black men,	62	
	" women,	65	
	" boys,	32	
	" girls,	8—2256.	Inc. 368.
Bellevue Hospital.	Men patients,	147	
	Women patients,	73	
	Men maniacs,	43	
	Women maniacs,	59—322.	Decr. 14.
Increase in the *Humane* institutions during the year, 388.			
	CRIMINAL.		
	Female Penitentiary.		
White women criminals,		14	
Black women criminals,		17	
White women vagrants,		66	
Black women vagrants,		24	
Female state prisoners,		52—173.	Decr. 45.
	Penitentiary Island.		
White men criminals,		90	
Black men criminals,		56	
White men vagrants,		65	
Black men vagrants,		19—230.	Decr. 110.
	Bridewell.		
White men,		28	
White women,		2	
Black men,		7	
Black women,		1—38.	Decr. 38.
Decrease in the *Criminal* institutions, 193.			
	REMEDIAL.		
	House of Refuge.		
Boys,		139	
Girls,		44—183.	Incr. 4.
	DEBTORS' PRISON.		
In confinement, including those enjoying the liberties,		543.	Incr. 220.

Manners in the West.—Some gentlemen keep their hats on until they reach their pews—and put them on again as soon as they begin to retire. Would any *gentleman* wear his hat into the midst of a lady's drawing room? This sort of *hattishness* seems peculiar to certain sections of our country. The first time I ever saw a man march up the aisle of a church with his hat on, (it was in Virginia, and the individual referred to was an elder and the chorister,) I was as much surprised as if he had made his *entree* on horseback. Since that period, I have often seen the preacher fairly mount the pulpit before he doffed his beaver.—*Nashville Banner.*

TO THE PATRONS OF "THE PRESS."

Orders for European or American Periodicals received, and promptly executed at "The Press Establishment," No. 46 Lumber-street.

ACKNOWLEDGMENTS.

CITY-MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums:—

By the Committee of Trinity Church, from a member of the congregation, to constitute the Rt. Rev. Bishop Onderdonk *a Patron*,	$100 00
From another member of the congregation, to constitute the Rev. Dr. Berrian *a Patron*,	100 00
From Rev. Samuel H. Turner, D.D., to constitute himself a Life Member,	15 00
Collection at Mission Church,	13 69
One annual subscription of two dollars,	2 00
One annual subscription of three dollars,	3 00
One annual subscription of one dollar,	1 00
	$234 69

J. A. Perry, *Treasurer*, 33 Wall-st.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

It is with pleasure the Treasurer acknowledges the receipt of Ten Dollars, from a Lady, to constitute the Rev. John A. Clark a life-member of this Institution; also a donation of $2 from Mr. Samuel De Veaux, of Niagara, by the hands of Dr. W. H. Hobart;—and he would here inform all Episcopalians, that the daily increase of applications for Tracts, and the low state of the funds, make such donations as these very acceptable. He also feels much obliged to those members who have called on him with their dues, and again solicits others to do the same.

Thomas Browning, Treasurer,
At "*The Press*," 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 2d, from the following persons, viz:—

Rev. James D. Carder, with remittance—S. Babcock—Rev. J. Kemper, D. D., with remittance—Rev. J. Croes, Jun., with remittance—Rev. G. Upfold, D. D., with remittance—G. & J. Robinson—Rev. Peter Van Pelt—Rev. J. C. Rudd, D. D.—Alvah Sanford—Asa Curtis—Rev. J. Croes, with remittance—J. W. Mitchell, with remittance.

COLLEGIATE SCHOOL

No. 76 Varick-street.

Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
Trigonometry and Conic Sections,
Mensuration and Surveying,
Navigation,
Natural Philosophy, Astronomy,
Logic, Moral Philosophy,
Evidences of Christianity,
Rhetoric and Belles Lettres,
Composition and Elocution,
Geography and Chronology,
History and Mythology,
English Grammar,
Arithmetic,
Book-keeping,
Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - -	$10 00
English Scholars, - - - - - -	6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - -	5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Rev. Thomas Lyell, D. D., *Vice-President.*
Rev. William Berrian, D. D.,
Rev. J. M. Wainwright, D.D.,
Rev. James Milnor, D. D.,
Rev. William Creighton, D.D.,
Rev. John F. Schroeder,
Rev. John M'Vickar, D. D.,
Rev. Lewis P. Bayard,
Rev. Wm. R. Whittingham.
Rev. Henry Anthon,
Henry Rogers,
Duncan P. Campbell,
Thomas L. Ogden,
William Johnson,
John Stearns, M. D.,
Murray Hoffman,
David Hadden
Henry Laight.
Hubert Van Wagenen.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

PUBLICATIONS BY THE PRESS.

PARISH LIBRARY.

⁂ The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes, and Indexes, by the Rev. W. R. Whittingham, A. M.

Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes, &c., by the same.

Vol. VI. (Standard Works.)

Vol. VII. A Help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of 'Apostolical Preaching Considered.'

Vol. VIII. (Works on Episcopacy.) Bowden's Letters to Rev. Dr. Miller;—With a Preface by Bishop B. T. Onderdonk, of New-York.

Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination.—And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.

Vol. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.

The Life of God in the Soul of Man—By H. Scougal. Price, 50 cents per dozen.

Prayer Book—a new edition, large 12mo; clear type, upon fine paper, in a great variety of bindings.

Orders will be executed at all times, at a small charge for commission, for books not published by the Press; the extensive connections of the Institution enable us to send parcels with great readiness and safety to all parts of the country.

Subscriptions to the Periodicals of the Sunday School Union, and to the Churchman, published at the Press for the proprietors, received at the Depository, No. 46 Lumber Street

JERRAM ON BAPTISM.

Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Chobham Surrey, just received, and for sale at "The Press," No. 46 Lumber-street, price 20 cents.

THE MISSIONARY SPIRIT.

The Introductory Missionary Lecture, lately delivered by the Rev. G. W. Doane, at Boston, and by him published *for the benefit of the Domestic and Foreign Missionary Society*, is for sale at the Press.

For the Churchman.

A modern writer of high excellence observes, that the importance of history is greatly diminished, if it improve not the heart in proportion to the understanding. Many of the striking events which this interesting study furnishes, though in themselves in no way analogous to our own situation and circumstances, may, by an attentive perusal, be brought to bear so forcibly upon some moral or religious duty, as to convince the examiner more fully than by dint of mere abstract reasoning.

The following anecdote, from the life of Alexander the Great, is so replete with instruction, that the length of the subjoined comment may, perhaps, be excused. Many nominal Christians might well emulate the steady faith and confidence reposed by the famed hero, in one possessed of mere human skill and attainments. The knowledge that one has watched over, guided, and guarded us with undeviating zeal and constancy from our earliest infancy, is oftentimes hardly sufficient to inspire us with the fearless and firm trust manifested by Alexander, on this trying occasion.

* * * * * * * *

"In the midst of his march, Alexander was arrested by a sudden and dangerous illness. The physicians, who were sensible they should be answerable for the event, did not dare to hazard violent and extraordinary remedies. However, Philip, one of his physicians, who had always attended him from his youth, and loved him with the utmost tenderness, raising himself by the mere force of his affection for Alexander, above all prudential considerations, offered to give him a dose—which, though not very violent, would, nevertheless, be speedy in its effects—and desired three days to prepare it. At this proposal every one trembled, but he only whom it most concerned; Alexander being afflicted on no other account, than because it would keep him three days from appearing at the head of his army.

"While these things were doing, Alexander received a letter from Parmenio, a favorite courtier, whom he had left behind in Cappadocia, the purport of which was to bid him beware of Philip, his physician, for that Darius had bribed him by the promise of a thousand talents, and his sister in marriage. This letter gave him great uneasiness; for he was now at full leisure to weigh all the reasons he might have to hope or fear. But the *confidence in a physician whose sincere attachment and fidelity he had proved from his infancy, prevailed, and removed all suspicion.* He folded up the letter, and put it under his bolster, without acquainting his attendants with the contents; in the mean time his physician entered, with the medicine in his hand, and offered the cup to Alexander. The hero, upon this, took the cup from him, and holding out the letter, desired Philip to read, *while he drank off the draught, with an intrepid countenance, without the least hesitation, or discovering the least suspicion or uneasiness.* The physician, as he perused the letter, showed greater signs of indignation than of fear; he bid him with a resolute tone, harbor no uneasiness, and that the recovery of his health would in a short time wipe off all suspicion. Meanwhile the physic wrought so violently, that the symptoms seemed to strengthen Parmenio's accusation; but at last, the medicine having gained the ascendant, he began to assume his accustomed vigor, and in about three days was able to show himself to his longing soldiers."

* * * * * * * *

"We know in whom we trust."

SHALL Christian proselyte, when hist'ry's page
Reveals the secrets of some distant age,
Within his breast feel no emotion burn,
And listless from the instructive record turn?
Ah! rather be each line with warning fraught,
By each bright action be the Christian taught!
Be hist'ry's powers and strongest influence given,
To lead his heart, and guide his steps to heaven!
How glows his bosom as the worldling sage
Pores o'er the annals of the Heathen age,
Fires at thy name, famed one of Macedon—
Philip's proud, valorous, world-conquering son!
How thrills each nerve at tales of death-fields won—
Of vanquish'd foes, of kingdoms overthrown—
Of vict'ry-shouts, of blood-bought chaplet-wreath
Placed on thy brow by thy vicegerent, *Death!*

But ah! the Christian heart finds no delight,
As such dark death-scenes greet his mental sight!
For him there's nought of music in the tone
Of war-cry, or of foeman's dying groan.
No latent flame enkindles as he reads
Thy long array of bloody battle-deeds.
For him there's nought of glory in the fame
That writes in gory characters thy name.
To him shines far more bright thy vict'ry won,
(Would it had been for thee, Eternal SON!)—
O'er thy proud self;—heroic mastery!
Thy chief, thy noblest, proudest victory.
"This is the victory," the apostle saith,
By which we overcome the world—our *Faith*."

When sorrow comes to veil our sunshine hour,
And fell disease exerts its deadliest power;
When golden promises prove useless ore,
And friends are false that never swerved before;
When no bright hope-star beams its cheering light,
To gild the darkness of affliction's night,
Well may we emulate thy stern defiance
Of the informant foe; thy firm reliance
In the tried skill of him, whose zeal and truth
Had proved unwav'ring from thy earliest youth.
Well the hard lesson we may learn of thee,
To bow the haughty heart implicitly;
O'er dark distrust to gain the mastery,
And fearless drink the cup of mystery.

But not in arm of flesh, or human power,
Is Christian sufferer call'd to trust; his tower
Of strength and hope—his rock of safety, lies
In a Physician powerful, all-wise—
Whose wisdom copes with all eternity;
Whose power is boundless as immensity!

When spreads our subtle foe the insidious snare,
And ere we drink the cup, bids us "*beware*,"
To us the joy-inspiring faith be given,
To know our castle of defence is—Heaven;
To feel that He is all-sufficient, mighty, just:
This our triumphant voice—"*We know in whom we trust!*"

H. M. S.

PRACTICAL.

THE SHAME WHICH AWAITS HYPOCRITICAL DISSIMULATION.

HERE, in this state of misery and folly, we make nothing of the shame of our sin before GOD; and though we dread to be discovered to men, yet to GOD we confess our sins without a trouble or a blush; but tell an even story, because we find some forms of confession prescribed in our prayer-books; and that it may appear how indifferent and unconcerned we seem to be, we read and say all, and confess the sins we never did, with as much sorrow and regret as those that we have acted a thousand times. But in that strange day of recompenses, we shall find the devil to upbraid the criminals, CHRIST to disown them, the angels to drive them from the seat of mercy, and shame to be their smart, the consigning them to damnation; they shall then find that they cannot dwell where virtue is rewarded, and where honor and glory have a throne; there is no veil but what is rent, no excuse to any but to them that are declared as innocent: no circumstances concerning the wicked to be considered but them that aggravate; then the disgrace is not confined to the talk of a village, or a province, but is scattered to all the world: not only in one age shall the shame abide, but the men of all generations shall see and wonder at the vastness of that evil that is spread on the souls of sinners for ever and ever; ἀγὼν μέγας, πλήρης στεναγμῶν, οὐδὲ δακρύων κενός.* No night shall then hide it; for in those regions of darkness where the dishonored man shall dwell for ever, there is nothing visible but the shame; there is light enough for that, but darkness for all things else; and then he shall reap the full harvest of his shame; all that for which wise men scorned him, all that for which GOD hated him; all that in which he was a fool, and all that in which he was malicious; that which was public, and that which was private; that which fools applauded, and that which himself durst not own; the secrets of his lust, and the criminal contrivances of his thoughts; the base and odious circumstances, and the frequency of the action, and the partner of his sin; all that which troubles his conscience, and all that he willingly forgets,—shall be proclaimed by the trumpet of GOD, by the voice of an archangel, in the great congregation of spirits and just men.

Jeremy Taylor.

THE NATURAL MAN RECEIVETH NOT THE THINGS OF THE SPIRIT OF GOD.

1 *Cor.* ii. 14.

WE find this true by a sad experience. How many times doth GOD speak to us by his servants the prophets, by his Son, by his apostles, by sermons, by spiritual books, by thousands of homilies, and arts of counsel and insinuation; and we sit as unconcerned as the pillars of a church, and hear the sermons as the Athenians did a story, or as we read a gazette! And if ever it come to pass that we tremble as Felix did, when we hear a sad story of death, of 'righteousness and judgment to come,' then we put it off to another time, or we forget it, and think we had nothing to do but to give the good man a hearing; and as Anacharsis said of the Greeks, they used money for nothing but to cast accounts withal; so our hearers make use of sermons and discourses evangelical, but to fill up void spaces of their time, to help to tell an hour with, or pass it without tediousness. The reason of this is—a sad condemnation to such persons—they have not yet entertained the SPIRIT of GOD; they are in darkness: they were washed in water, but never baptized with the SPIRIT—'for these things are spiritually discerned.' They would think the preacher rude, if he should say they are not Christians—they are not within the covenant of the Gospel: but it is certain, that 'the Spirit of manifestation' is not yet on them; and that is the first effect of the SPIRIT, whereby we can be called sons of GOD, or relatives of CHRIST. If we do not apprehend, and greedily suck in, the precepts of this holy discipline, as aptly as merchants do discourse of gain, or farmers of fair harvests, we have nothing but the name of Christians; but we are no more such really, than mandrakes are men, or sponges are living creatures.—*Ib.*

LOQUACITY.

No prudence is a sufficient guard, or can always stand *in excubiis*, "still watching," when a man is in perpetual floods of talk: for prudence attends after the manner of an angel's ministry; it is despatched on messages from GOD, and drives away enemies, and places guards, and calls on the man to awake, and bids him send out spies and observers, and then goes about his own ministries above: but an angel does not sit by a man, as a nurse by the baby's cradle, watching every motion, and the lighting of a fly on the child's lip: and so is prudence; it gives rules, and proportions out our measures, and prescribes us cautions, and, by general influences, orders our particulars; but he that is given to talk, cannot be secured by all this; the emissions of his tongue are beyond the general figures and lines of rule; and he can no more be wise in every period of a long and running talk, than a lutanist can deliberate and make every motion of his hand by the division of his notes, to be chosen and distinctly voluntary. And hence it comes, that at every corner of the mouth a folly peeps out, or a mischief creeps in. A little pride and a great deal of vanity will soon escape, while the man minds the sequel of his talk, and not that ugliness of humor, which the severe man, that stood by, did observe, and was ashamed of. Do not many men talk themselves into anger, screwing up themselves with dialogues of fancy, till they forget the company and themselves? And some men hate to be contradicted or interrupted, or to be discovered in their folly; and some men being a little conscious, and not striving to amend by silence, they make it worse by discourse; a long story of themselves—a tedious praise of another collaterally to do themselves advantage—a declaration against a sin to undo the person, or oppress the reputation, of their neighbor, unseasonable repetition of that which neither profits nor delights—trifling contentions about a goat's beard, or the blood of an oyster, anger and animosity, spite and rage—scorn and reproach begun on questions which concern neither of the litigants—fierce disputations—strivings for what is past, and what shall never be: these are the events of the loose and unwary tongue; which are like flies and gnats on the margin of a pool; they do not sting like an asp, or bite deep as a bear; yet they can vex a man into a fever and impatience, and make him incapable of rest and counsel.—*Ib.*

JESTING WITH SCRIPTURE.

"ALL Scripture is given by inspiration of GOD, and is fit for instruction, for reproof, for exhortation, for doctrine," not for jesting; but he that makes that use of it, had better part with his eyes in jest, and give his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the material part of the sin against the HOLY GHOST, as jeering of a man is to abusing him; and no man can use it but he that wants wit and manners, as well as he wants religion.—*Ib.*

CHRISTIAN WATCHFULNESS.

AND will the sins of Christians be looked upon more favorably as their sins? GOD may not so visit them as to punish them with eternal destruction and banishment from his presence; but the evil and the abominable thing he will chastise; and he will pour on those that are truly his, such dispensations as will make them express the sentiment, that sin is that evil and abominable thing that he hateth; and the feeling that we have this heart in us, will guard us against those evils that are most fatal in the past—will lead us so to watch the avenues of temptation, as that we shall never feel ourselves secure, without the feeling of danger, and without the corresponding feeling of the necessity of divine assistance, and support, and sanctifying grace, in the path of truth and holiness.

The Christian's only protection, is watchfulness and sobriety. The apostle says, "Let us not sleep as do others." Let us not imitate those sleepers; but let us, as our great security, guard against falling into the evils which have slain others, and proved injurious to their souls. Let us watch and be sober. This is the first advice which the apostle gives to Christians. It is the advice which his master gave too: and one of the very first rebukes that ever he delivered to those very apostles, was, when they did not watch during the time of his agony and of his bloody sweat. At first, indeed, he seems, as it were, to apologise for them, saying, the spirit was willing, but the flesh was weak; but when he comes again and finds them again sleeping, he says, "Sleep on now." His exhortation was, "Watch and pray, lest ye enter into temptation." Pray for the help of heaven, and watch for the help which heaven gives: watch against those assaults of evil, against which the help of heaven only can avail. Let us watch over our spirits. Of how many disciples of CHRIST may it be asserted, "Ye know not what manner of spirit ye are of." Let us continually watch over the temper of mind we are habitually cultivating, and see that it is consistent with that beautiful portion of inspired truth, which so admirably describes the Christian temper, at the commencement of CHRIST's Sermon on the Mount. There we must be willing to receive every tender impression: for this is, after all, the true spirit of true orthodoxy; it is not a barren speculation; it is something connected with the mind that was in CHRIST JESUS: and the mind that was in CHRIST JESUS, he has summed up in those beautiful beatitudes. Let us watch over our spirits; let us watch over the force of temptation. We know what a slender temptation may do, if we think of encountering it of ourselves, or if we are not watchful. It is a very remarkable circumstance, that men who are held up in Scripture to eternal admiration, for some distinguished virtues and excellences, were men who were found to fail in the very excellences for which they were distinguished; as if to teach us, that no man, however exalted, even for any particularly eminent quality, is, even in that quality, out of the reach or influence of temptation. In little matters, as they are called, how watchful should we be. Peter, an apostle of our blessed Lord, was frightened by a poor maid, even to deny his Master by bitter oaths and curses. The very least temptation that can approach you is fatal; it may ruin you—aye, it may ruin you for time and for eternity. It is well to know this, and to be on our guard against it, and to live as those who are so constantly surrounded with the elements of danger, that they are never safe in their own strength, who are never secure, unless they are casting themselves upon their GOD.

The Preacher.

DEVOTIONAL.

SUNDAY EVENING REFLECTIONS.

Hail to this hour! for oh! how blest
This care-worn bosom oft hath been,
When o'er it stole the halcyon rest
That broods and breathes in such a scene.

"THERE is a time for all things," says the wise man—a time when the spirits will break out in mirth and gladness—a time when they will sink down into sober, serious reflection. Who does not love the closing hour of a blessed Sabbath Eve—when in the retirement of the domestic circle, or perchance in our solitary chamber, we sit down to enjoy the calm contemplations of this holy hour! I have sometimes thought that all nature, animate and inanimate, was endowed with an innate consciousness of the holy sabbath—so much does she seem to partake of the sabbath's rest and peace. The very light seems to dawn on our slumbers with more than its every day stillness; and when we open our eyes to its blessed influence, we can fancy a thousand voices, all whispering, in nature's silent but expressive eloquence, The day of holy rest is come, give thy waking thoughts to GOD; and callous indeed must be the feelings of that man who does not send up, on joyful wings of adoration, his early orisons to Him who is the "LORD of the Sabbath."

Beautiful is the repose of nature on a bright "Sabbath morn"—nay, it is divinely lovely! The very winds breathe a gentler sigh—the green leaves stir with a softer murmur, and a *holy slumber* seems to rest upon creation, as if the divine Spirit had come down in love, and lent his presence to the deep hush of nature. Then comes "the sound of the church-going bell," with its mysterious and solemn eloquence, raising our minds to heaven and heavenly things;—and we go up to the house of GOD with feelings better prepared for the sacred service of the sanctuary—so much do the things of nature minister to our devotions, and strive to win our hearts to GOD!

The Sunday Evening—it is a time of all others when we may give our minds to pleasant and profitable meditation. Retiring within ourselves, as it were, and shutting out the world—its cares and turmoils—we may hold deep and undisturbed communion with our GOD. Whatever of guilt and defilement our souls may have contracted is then, if ever, confessed and forgiven—our strength is renewed, and we go forth better prepared to encounter sin and wo, and strife and desolation, the bitter enemies of our peace. At other times, and even in the "house of GOD," we may do many things to be seen of men—not so in the retirement of the closet. There we have no inducements to dissemble; there we can look clearly into our own hearts, and see the stains of sin and guilt in their deepest dye; and there, too we are permitted to feel a fuller and firmer trust in the unalterable promise, "come unto me and I will give you rest;"—"though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The silent aspiration of a grateful heart shall ascend an acceptable offering to GOD, when the poor language of the lips shall fail.

The Sunday Evening—It is a time when the mind especially delights in retrospection. "Pleasant, but mournful to the soul is the memory of past joys." It is by a feeling of association that we are carried back, in the "melancholy cast of thought," to those "joys of other years," and the friends who participated in them; with whom we "took sweet counsel and walked to the house of GOD as friends;" or sat together at the evening fire side, or knelt at the domestic altar. Endearing scenes! that memory loves to animate with the beauty and freshness of a second existence. Say you it is a time of cheerless and joyless melancholy? Then be assured all is not right within. To one who looks only to present things for happiness, and "feels not a wish beyond," it may be joyless, aye, dreary; not so to those who find enjoyment in the sublime consolations of religion. To such it brings nothing but a delight, a calm—and if you please, a melancholy delight, like the happiness of heaven, partaking more of melancholy than mirth—and like that too, filling the soul with a pure and perfect peace which the world can neither give nor take away.—*Lebanon Repository.*

THE LAMPS LIGHTED.

THE day was declining, and the night was at hand, when my attention was arrested by the lighted lamps in the shops and in the streets—what an advantage and convenience to the traders and travellers! The "sun going forth in his might" is glorious to behold, and the "moon walking in brightness" is also of incalculable service to man, but the lamps of the evening are not to be despised, they are beautiful and beneficial, and have led many to exclaim, "Truly the light is sweet!"

The design of religion is to give light; and in this dark world perhaps 'tis more proper to compare the light of religion to the lamp of the evening than to the orb of day. In the Jewish tabernacle there was one candlestick with seven lamps, but under the present dispensation every Christian Church is compared to a candlestick, and every believer to a lamp, for the light is increased, and the great business of all Christians is to "shine as lights in the world."

The interesting parable of the ten virgins, shows us that Christian professors are of two classes; that these classes are nearly alike in some things but essentially different in the one thing needful; that a profession without gracious principles is like a lamp without oil; and that however it may raise and disappoint the expectation for a time, the darkness and despair of such foolish professors will be awful beyond all description, when they shall be constrained to exclaim, "OUR LAMPS ARE GONE OUT!"

I saw in the lamps an emblem of *true believers.* He that commanded the light to shine out of darkness hath shined in their hearts, and thus they who were once darkness are made light in the LORD. Awfully dark is that nation, that neighborhood, and that family, where no genuine Christian can be found; and awfully dark is that heart which is destitute of spiritual illumination.—I charge my soul, and beseech my reader to beware, that the light that is in us be not darkness. I can almost imagine I hear the Saviour's voice, saying to me and all Christian professors, "Let your light shine before men, let your lamps be trimmed, and your lights burning; ye know not at what hour your LORD doth come; watch and be ready, lest coming suddenly he find you sleeping."

I saw in the lamps an emblem of Christian ministers. They are placed in stations somewhat elevated, to give light to those around them by their doctrine and example; they may shine with different degrees of brilliancy, but are all designed to be useful in the stations they occupy; they must be supplied with fresh oil, or their light will soon be extinguished; they should be treated with care, or they may be soon broken and their light put out. It requires a great many to enlighten a large city, and there are many dark places which stand in great need of them. Many have reason to be thankful for them, as by their light important discoveries have been made—those who know their value would by no means be without them while they have to sojourn in a world of night, and the Saviour's testimony concerning John has been applicable to many of them after the damps of death have extinguished them—"He was a burning and a shining light."

I saw in the lamps, also, an emblem of the *word of* GOD, which David said was a lamp to his feet and a light to his paths. The Christian is a traveller, and the world through which he is passing is dark. The difficulties are such that he would never find his way, the dangers are such that he would never escape them; but he may take this lamp in his hand, and by its important discoveries he may walk comfortably, steadily, and safely, in the paths of holiness, devotion, and usefulness; and even through the valley of the shadow of death.

Common Scenes.

VARIETIES.

THE LAST WORDS OF WISDOM;

Or the Legacy of Rabbi Jo-cho-nan to his Disciples.

"The fear of the LORD is the beginning of wisdom."—*Ps.* cxi.

WHEN Rabbi Jo-cho-nan, the son of *Zacchai*, a man no less celebrated for his great learning than his piety, was taken ill, his disciples went to visit him. They found their venerable master in his dying moments, his eyes bedewed with tears. Having often heard him descant on the vanity of this world, the immortality of the soul, and the great rewards reserved for the good and virtuous in the next world, they were much surprised to see him in tears, as if regretting to leave this world, and therefore ventured to ask him for an explanation. "Thou light of Israel, chief pillar of the nation, and strength of the law," said they, "why dost thou weep?"—"Suppose," answered their pious instructer, "suppose I were to be conducted before the tribunal of some great king—who, after all, is but flesh and blood—here to-day, to-morrow in the grave; whose anger, however vehement, cannot be eternal—whose punishment, however severe, cannot last for ever—who might indeed kill me, but could not deprive me of a future life—nay, perhaps I might pacify him with words, or bribe him with money or valuable presents;—notwithstanding all which, I should tremble, fear, and weep. Now I am to be conducted before the awful majesty of the *King of kings*, before the holy and blessed GOD, who is, and liveth for ever—whose just anger may be eternal—who may doom me to everlasting punishment; and should he condemn me to death, it is a death without further hope. Nor can I pacify him with words, nor bribe him with money. Neither is this all; but there are two roads before me, one leading to paradise, the other to hell; but I know not by which of these I shall be conveyed. Have I not cause to weep?" The disciples, although convinced of their master's piety, and the purity of his past life, yet felt the truth of his observation, and entreated him to bestow his last blessing upon them. "O! may ye," said their master, "fear GOD as much as one fears a mortal king made of flesh and blood!" "Rabbi," said his disciples, "is this all, and no more?" "O!" replied the dying sage, "would it were even so! Consider, my children, how tremblingly alive men are for their reputation. When a person commits a fault, does he not endeavor to hide it from his fellow-creature? Would any one be guilty of a crime, were he certain it would be known? And what can be hidden from the all-seeing eye of GOD!" T. BERACHOTH.

Hurwitz's Hebrew Tales.

Beautiful, unquestionably beautiful as this tale is, and powerfully as it portrays the workings of the soul under the influence of natural religion, yet what Christian can behold without a sigh the picture which it exhibits of the last moments of this "light of Israel," with a conscience awakened but not appeased, trembling at the thought of appearing before the tribunal of GOD, but ignorant of that "Mediator between GOD and men," who "is able to save them to the uttermost that come unto GOD by him." Who will not contrast with it the death-bed of the meanest believer, in that crucified Messiah, whom this learned Israelite despised?—"Being justified by faith, we have *peace* with GOD,"—a peace which passeth all understanding.—*Christian Remembrancer.*

CONSCIENCE AND SHAME.

A gentleman was mentioning it as a remark of an acquaintance of his 'that he never knew but one person that was completely wicked.' *Dr. Johnson:* 'Sir, I don't know what you mean by a person completely wicked.' *Gentleman:* 'Why, any one that has entirely got rid of all shame.' *Johnson:* 'How is he then completely wicked? He must get rid, too, of all conscience.' *Gentleman:* 'I think conscience and shame the same thing.' *Johnson:* 'I am suprised to hear you say so; they spring from two different sources, and are distinct perceptions: one respects this world, the other the next.—*A Lady:* 'I think, however, that a person who has got rid of shame is in a fair way to get rid of conscience.' *Johnson:*—'Yes, 'tis a part of the way, I grant; but there are degrees at which men stop, some for the fear of men, some for the fear of GOD; shame arises from the fear of men, conscience from the fear of GOD.'"—*Croker's Boswell.*

Truth.—Do not parents often unconsciously encourage habits of falsehood in their children, by their own example? A child, for instance, observes its mother send word to the door, when a visiter calls, that she is not at home. Now the child knows this to be a falsehood—it has not yet learned to distinguish between the nice shades of a lie and a white lie, nor to understand that conventional agreement which exists in refined society on this subject. You may lecture to this child as much as you will on the sin of lying; but one such example like that which I have mentioned, is sufficient to upset all your fine moral theories, and to nullify your attempts to inculcate a love of truth. Children are greater observers of what is passing around them than we give them credit for—we should, at least, act before them only as we would have them act: for what they see their parents do they will themselves do, and think that they may rightly do it.

N. Y. Constellation.

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